

THE  
ANGLICAN  
DIGEST

I QUARTER A.D. 1978

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## FROM THE EDITORS


FOR almost twenty years the text of TAD has been set on a Linotype, the typesetting machine patented by Ottmar Mergenthaler in 1884 and first used at the New York *Tribune* in 1886; operated by a keyboard, it assembled brass matrices of the wanted letters in a line, cast them on a slug of type metal, and then distributed the matrices back into a magazine for re-use (mechanical engineers who first saw the complex combination of cams, gears, and levers asserted that the awkward-looking machine "could not possibly work"). The Linotype used for previous issues of TAD and pages 3 through 24 of the current issue is over fifty years old and had been through a major fire when the newspaper's building burnt down around it (its operator is somewhat older and was coaxed out of retirement just to set type for us). Parts for the machine are no longer readily available and, in some cases have to be handcrafted; the brass matrices of the typeface, known as Benedictine Book, are hard to find (most recently we were given some by the Scriptorium of a Roman Catholic Benedictine monastery) and those on hand are showing their age. It appeared, therefore, that the time had come to shift from "Hot" to "Cold" type, set photographically; in place of the heavy, awkward wedge-shaped magazine that holds the matrices for the Linotype, a single strip of film, less than a yard long and about two inches wide, holds the same font (an assortment of type all of one size and style). TAD's text will now be set in Garamond 49 on a Compugraphic phototypesetting machine which, like the Linotype, is key-board operated. (Pictures of the old and new machines appear on page 25.) Headings for articles in TAD were hand set in Post Title Medium, but they, too, will now be set photographically in a typeface called Oracle. One of the advantages of phototypesetting is that virtually any type size can be doubled by a simple flick of a switch which changes lenses; for example, the initial letter in this article is twice the size of the letters in the body of the article.

*The cover design is by Tom Goddard*

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# the anglican digest

A quarterly miscellany  
reflecting the words and work of  
the faithful throughout the  
Anglican Communion.

## SPIRITUAL GUIDANCE

DESPITE the increase of interest in and demand for personal spiritual guidance, little attention seems to be given to helping priests to hear confessions. The matter is often dealt with only superficially in theological colleges, some of which seem to show an almost gnostic contempt for the details of technique and "do's and don'ts". At the post-ordination training level, the situation is at times horrifying. In many dioceses young priests begin to hear confessions, usually after three years in orders, without any preparation for that part of

their ministry: the "three years" seems to be a magical period during which they are expected to acquire wisdom and the skill to be a competent confessor. One priest told me that, when he informed his bishop that he wanted some help as a confessor, he was told that the bishop himself knew little about it, and was referred to a practitioner in pastoral counselling.

Confession is not the same as counselling. In many theological colleges a great deal of uncritical attention is given to pastoral counselling (there is no doubt of the value of a

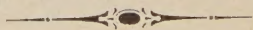
good deal of that work), but there is danger that the priest emerges with a reasonable knowledge of personal and group therapeutic skills, but only with a passing acquaintance with the Christian tradition of spiritual direction, or indeed with Christian spirituality as a whole. There are, to be sure, similarities of counseling and of confession and direction, but they are not the same exercise; and the differences are more fundamental than the similarities.

Confession and direction are part of the normal ministry of the priest: they are not activities for specialists, but belong to the day-in-and-day-out pastoral ministry. Nor are those who seek guidance and forgiveness in that way a peculiar, over-pious, atypical group. Indeed there is a good deal of evidence that many people are looking for personal spiritual care but are finding priests unable or unprepared to give it. Although the practice of confession has spread through the various sections of the Church, there seems to have been little teaching about it, or any attempt to integrate the

practice into the liturgical and spiritual life of a parish: often it is a matter of advertising confessions at certain times — for those who wish it: but there is no systematic method of informing other parishioners what it is all about.

The most appalling feature of the whole matter is the absence of any training for young priests. You cannot, of course, teach a person to be a good confessor, for the qualities which make for that are the qualities which make for a good priest and pastor: holiness of life, spiritual discernment, prayerfulness, clarity of vision, and the like.

Even worse, it seems that the training of priests to be professionally competent, whether in the "box" or at the altar, is hardly regarded as important. One frequently comes across ordinands and deacons who have been given no practical guidance about such questions as how to celebrate, how to hold a baby at a Baptism, how to officiate at a funeral, or solemnize a marriage: yet nothing is more harmful or off-putting to a naturally nervous and maybe distressed penitent than having



*Much of the sickness of our age comes of regarding the Law as a set of narrow prohibitions instead of a positive command to courageous life and the love of God.*

—Joy Davidmann in *Smoke on the Mountain*

vously ill at ease, has little idea what he is doing, and just muddles through. In reacting against the "impersonal" approach, the trend has been to despise the acquiring of the techniques of "priestcraft".

There is and always will be an urgent need for basic teaching about the mechanics of the confessional, but that is not being made available. Most important is the fact that personal spiritual direction is essential in the building of a mature Christian life, and that the Sacrament of Penitence is one way to help.

In the Christian spiritual tradition the *pneumatikos pater* (spiritual father) is seen primarily as one who possesses *diakrisis* (discernment of spirit, insight, direction): it is that quality which is found so frequently in the literature of direction from the Desert Fathers to the present day. The spiritual guide is one who has learned in practice what the meaning of union with God is. His relationship with the disciple is one not of authoritarianism but of gentle support and guidance in the Spirit: that has always been

essential, and is not a discovery of the twentieth-century, non-directive counselling movement.

In the earliest writings on direction, Confession is part and parcel of spiritual growth. It is not simply the removal of sin but the recovery of the Spirit. "He imposes his hand on the subject and invokes the return of the Holy Spirit," wrote St. Jerome in the fourth century. Origen much earlier called the confessor a *pneumatikos*, a spiritual man. The appalling neglect of proper training has produced a desperate situation: on the one hand, there is a growing demand amongst Churchfolk for spiritual guidance and for the personal ministry of priests (spiritual direction is perhaps, as Martin Thornton claimed thirteen years ago, "our greatest pastoral need"); on the other hand, the training of priests to be competent and at home in the ministry of sacramental reconciliation seems to be something that few dioceses and theological colleges are prepared to consider seriously.—An English priest in the *Church Times* (London)



*I have seldom seen a person leave the Church because of the weaknesses of priests, but I have seen them leave the Church by droves because of the unkindness of some of the priests.*

—A Roman Catholic lecturer



# DECLINE OF LITURGY

LITURGY is both art and worship, simultaneously and inseparably. It uses artistic structure, balance, and climax to achieve focus and meaning in the worshipping mind and heart. It is not an individual but a collective art form, growing slowly like an ancient garden, carefully tended through many years by many people.

The Eastern Orthodox liturgies, by and large, have been allowed to grow organically, without violent hands being laid upon them: changes have been gradual and have been made with much hesitation: the result is the rich tapestry of Orthodox worship which now exists. It is an admirable communal artifact, expressing profound devotion. Westerners may feel its length and elaborateness to be excessive, but it must be said that, if indeed there is error in its elaborateness, the West has erred much more grievously in the opposite direction.

The West's turbulent and convulsive history has expressed itself in all aspects of Western life since before 1000. Styles in art and clothing — and liturgy — have come and gone with incredible rapidity. In liturgy, the most violent upheavals took

place in the sixteenth century and in our own times. During the 1500s, not only did the Protestants throw out almost everything of liturgical value but the Roman Catholics themselves at the Council of Trent pruned away many rich and wonderful parts of the liturgy. In our own time while the Protestants are actually seeking to restore some liturgical sense to their worship, the more liturgical Western Churches, ironically enough, are busily completing the work of destruction begun so energetically some 400 years ago.

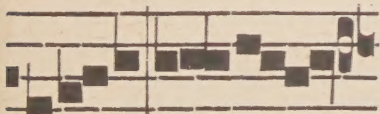
Some may feel that the present so-called reforms in Anglican and Roman Catholic liturgy arise out of a fresh, creative spirit: I fear, however, that is not the case. Ours has been a time of silliness and meaningless innovation in the name of cre-



ativity — in all the arts, not excluding liturgy. True creativity treasures the richness inherited from the past, honoring its wisdom, and altering it only after much study and thought. Our false sort of creativity thought-

lessly junks everything, like a child petulantly knocking down its tower of blocks — only the blocks are not ours to knock down!

A particular area where the contemporary Western mind has failed in liturgical understanding is the question of the function of repetition. In its use of



repetition, liturgy is like music: certain important themes are touched on again and again, which is artistically sound, and is psychologically important in worship; the wandering mind must be recalled constantly to the eternally central things. In Orthodox worship, certain formulas come back again and again — which is as it should be.

Western liturgists, however, don't agree: the liturgical leaders of not just one but four Western Churches, as an example, have rewritten the *Gloria* of the Mass. The old *Gloria in excelsis* has the magnificent, almost ecstatic passage: "We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God . . ." The new International Consultation on English Texts version says only, "We worship you,

we give you thanks, we praise you for your glory." The sense of climax and breathless anticipation is gone; the sublime has been made prosaic.

Also in the traditional *Gloria in excelsis* there is a three-fold invocation of Christ ("that takest away the sins of the world, have mercy upon us," and so on), recalling (consciously) the *Kyrie* in its form and language, and involving some repetition. In the ICET text, the triple invocation has been condensed (saving two seconds in each Celebration!) and is duple only. The musicality of form, the *Kyrie* reference, the Trinity symbolism — all are gone. Furthermore, the tampering with the *Gloria* is just enough to make impossible the liturgical use of all the hundreds of excellent musical settings of the old text, from plainsong through Palestrina to Vaughan Williams.

To make matters worse, Anglican liturgists are telling us to use either the *Kyrie* or the *Gloria* but not both, which is apparently because of the variation (or trope) of the *Kyrie* mentioned above, and imbedded in the midst of the *Gloria*, but that is exactly why the *Gloria* should be preceded by the *Kyrie*: it has in it a development of the theme first stated in the *Kyrie*. Omitting the *Kyrie* is



like omitting the opening theme in a Beethoven symphony on the grounds that you hear it often enough later on! Soon, I suppose, we shall be forbidden to use the *Agnus Dei* because it is yet another trope of the *Kyrie*. Why then have a Mass at all? All that repetition, day after day, week after week. It would be more conserving of energy to stay in bed in the morning and have Mass perhaps once a year.

So I come to my conclusion: we are in such a darkened era of taste and style as to be in the Last Days predicted in the Bible, and we would do well to tremble before changing an iota of what our wiser, more balanced fathers have passed on to us as a heritage to be treasured. —A college professor of music



## HOMEMADE CHEAT

WHEN Johnny was six, he was with his father when they were caught speeding. He saw his father hand the officer a five-dollar bill and his driver's license. There was no ticket.

When Johnny was ten, he broke his glasses on the way to school. He heard his mother tell

the insurance company that they had been stolen, and they collected \$27.

When Johnny was fifteen, he made right guard on the high school football team. His coach taught him to block and, at the same time, grab the opposing end by the shirt so the official couldn't see it.

When he was sixteen, John took a summer job at a large market. His job was to put the overripe fruit on the bottom and the good fruit on top.

When John went off to college, he was approached by an upper classman who offered him the answers to an English examination for three dollars. "It's O.K., kid," he was told, "everybody does it". Johnny was caught and sent home in disgrace.

"How could you do this to your mother and me?" his father asked. "You never learned anything like this at home!"

If there is one thing the adult world can't stand, it's a kid who cheats — and gets caught. —A parish bulletin (Diocese of Virginia)



*Tell my priests when I am gone  
O'er me to shed no tears;  
For I shall be no deader then  
Than they have been for years.*

—An unknown bishop, quoted by Rosamund Essex in the *Church Times* (London)



# THE BOOK OF COMMON PRAYER AND THE PROPOSED BOOK

*(During the next two years (until the 66th General Convention), the Editors of The Anglican Digest will offer an opportunity to compare, word by word, portions of the Book of Common Prayer with those of the Proposed Book, Rites I and II. The excerpts will be photographic reproductions and will be presented without editing. The Book of Common Prayer is presented first, followed, in sequence, by Rites I and II. Excerpts from The Proposed Book are reprinted by permission. Copyright © 1977 by Charles Mortimer Guilbert as Custodian of the Standard book of Common Prayer. All rights reserved.)*

[BCP]

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying—

¶ *Or he shall say,*

LET us humbly confess our sins unto Almighty God.

[ Rite I ]

Dearly beloved, we have come together in the presence of Almighty God our heavenly Father, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his holy Word, and to ask, for ourselves and on behalf of others, those things that are necessary for our life and our salvation. And so that we may prepare ourselves in heart and mind to worship him, let us kneel in silence, and with penitent and obedient hearts confess our sins, that we may obtain forgiveness by his infinite goodness and mercy.

*or this*

Let us humbly confess our sins unto Almighty God.

[ Rite II ]

Dearly beloved, we have come together in the presence of Almighty God our heavenly Father, to set forth his praise, to hear his holy Word, and to ask, for ourselves and on behalf of others, those things that are necessary for our life and our salvation. And so that we may prepare ourselves in heart and mind to worship him, let us kneel in silence, and with penitent and obedient hearts confess our sins, that we may obtain forgiveness by his infinite goodness and mercy.

*or this*

Let us confess our sins against God and our neighbor.

[ BCP ]

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to



have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind In Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

[ *Rite I* ]

Almighty and most merciful Father,  
we have erred and strayed from thy ways like lost sheep,  
we have followed too much the devices and desires of our  
own hearts,  
we have offended against thy holy laws,  
we have left undone those things which we ought to  
have done,

and we have done those things which we ought not to  
have done.

But thou, O Lord, have mercy upon us,  
spare thou those who confess their faults,  
restore thou those who are penitent,  
according to thy promises declared unto mankind  
in Christ Jesus our Lord;  
and grant, O most merciful Father, for his sake,  
that we may hereafter live a godly, righteous, and sober life,  
to the glory of thy holy Name. Amen.

[ *Rite II* ] .

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

[BCP]

### *The Declaration of Absolution, or Remission of Sins.*

¶ *To be made by the Priest alone, standing; the People still kneeling.*

¶ *But NOTE, That the Priest, at his discretion, may use, instead of what follows, the Absolution from the Order for the Holy Communion.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel.

Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.

[Rite I]

*The Priest alone stands and says*

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. Amen.

*A deacon or lay person using the preceding form remains kneeling, and substitutes "us" for "you" and "our" for "your."*



*The Priest alone stands and says*

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

*A deacon or lay person using the preceding form remains kneeling, and substitutes "us" for "you" and "our" for "your."*

*(To be continued)*



## CONFESSION IS NOT OPTIONAL

ONE of the most amazing things is the amazement of those who, after having gone through an Inquirer's Class (or even "re-runs" of the same) still act as though they had never heard of Confession in the Church, and some, after pausing for a moment, will say, "Oh yes, of course, that's one of those prayers we say together in church". For many, Sacramental Confession, ministered privately, for one reason or another, has not been explained.

Some months ago I heard an Episcopalian tell a Roman Catholic friend, "The main difference between us is that your Church believes in Confession and ours doesn't." Regrettably, that may be an accurate observation of the ignorance of far too

many Episcopalians, but it is not the teaching of the Church. The only real difference between ourselves and Rome in this matter is that the Roman Church has traditionally required private Confession and Absolution as a requisite for receiving Holy Communion; we have no such requirement.

The Anglican axiom, "all may, some should, none must", pertains to the manner of Confession not the necessity of it. In other words, not everybody needs to make his Confession privately in the presence of the priest, but everybody does need to make a Confession. The authority of Absolution (freeing people of their sins, when they have made a sincere Confession of them) is a power bestowed

by Christ upon His Church (Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained—St. John 20:23): it is an integral part of the Church's ministry — and



its specific agents are those through whom the Holy Ghost acts sacramentally by their ministry within the Body.

Anglican Liturgy has always been heavily braced with references to the ministry of reconciliation: At every celebration of the Holy Eucharist from earliest times and including the present Book of Common Prayer, the rubrics have required Confession and Absolution to be made in the service itself. The rationale offered by the Proposed Book for omitting the requirement is that the "Penitential Order" (general confession) or the "Order for the Reconciliation of a Penitent" (private confession) has been used by the communicants preceding the Liturgy, but such an assumption is only as strong as the intent of priest and people to use it diligently.

There is, of course, the ever-present General Confession in Daily Morning and Evening Prayer, and for many, a daily

confession is an unfailing feature of their personal prayers and devotions at home or wherever.

No amount of opportunities for Confession and Reconciliation can avail, however, if we do not exercise them. A distinct advantage of Private Confession is that it demands we be specific, and at a specific time and at a certain place, for otherwise we could leave it to "some day, when the time is right". Our need for forgiveness is always present, and God says: *now!*—A parish bulletin (West Missouri)



## GRUNTS & GESTURES

THE term "gobbledygook" got into our language, as I recall, during the New Deal days of Franklin Delano Roosevelt. The federal government was overrun by academic illiterates who abhorred the thought of letting one word do the work of many. A Texas congressman Maury Maverick, described the governmental double-talk as "gobbledygook" and the term stuck.

Our language is mostly Americanized English which has been vastly influenced by the languages of other people



It is one of the most expressive, colorful, and versatile languages in the world.

In recent times, however, some terrible things have been done to twist it, alter it, pollute it, and even deliberately to destroy some of it. Countless numbers of us, including journalists, have spent years trying to perfect our use of American English. Now we find ourselves not merely out of step in a linguistic way, but also under attack.

We might come to a point at which nobody can communicate with anybody else, except by grunts and gestures. Then we'll be right back where the cavepersons were.—An Arkansas columnist



## HYMN

GLORIOUS things of thee  
are spoken" (first published  
in 1779 and since 1874 in our  
Hymnal, 385) was written by  
John Newton, who, before he  
became a priest of the Church,  
led a life of profligacy and  
crime. The tune to which the  
hymn is sung was composed by  
Franz Joseph Haydn for the  
Austrian national anthem and  
at the instigation of Count von  
Saurau, the Austrian Imperial  
High Chancellor, who wanted

something to match England's  
"God Save the King"; it was  
first sung at the birthday anni-  
versary of Emperor Franz II.

The memorial tablet in the  
church in which Newton served,  
St. Mary Woolnoth, refers to  
him as formerly an "infidel and  
libertine", yet, as a priest, men  
in London flocked to hear his  
noonday sermons, and his fa-  
mous Tuesday night prayer  
meetings were packed — as were  
his five o'clock Tuesday morn-  
ing services.

Stirred by the first rendering  
of Handel's *Messiah* in West-  
minster Abbey, the reformed  
sailor and slave-trader preached  
no less than fifty sermons on  
that great work. He still stirs  
and influences people by one  
of the greatest hymns in Chris-  
tendom.—Taddled from a par-  
ish bulletin (Rhode Island)

## IF THE SHOE FITS

A child was being examined  
by the Bishop before Confir-  
mation. "What am I?" asked  
the Bishop.

After a long pause the little  
girl dredged up words from the  
caverns of her memory of  
Church affairs, and replied,  
"You are a miserable sinner."

I can only suppose that the  
Bishop heartily agreed.—Rosa-  
mund Essex in *Church Times*  
(London)

# GOD FIRST

LET me share with you a personal happening involving my four-year-old grandson Zachary. Last Sunday, having had to leave before our classrooms were in order, Zach and I later returned to do cleaning chores in the parish hall and nursery. As we were washing the tables, Zach asked why we were cleaning. I explained that just as he showed his love for his mother by helping to take care of his room, we could show our love for God by helping take care of His house.

Finished, we started to leave when Zach turned, waved in the direction of the altar and

said softly, "See you next Sunday, God." That innocent farewell stopped me instantly, and I thought, "Ah, dear God, how often do we leave You in church on Sunday and fail to take You into our daily lives!" Feeling shame for my obvious lack of teaching or example, I led him to the front pew and there we talked of the "everywhereness" of God.

Satisfied, we approached the door again and Zachary said, "You go first, God." At that moment the door opened and closed again by itself.

It was the wind, wasn't it?—  
A parish bulletin (Rio Grande)



## LIFT UP YOUR HEARTS

FURTHER, it has been a matter of blame, that the tone of those lectures was obsolete; that I had made use of the vulgar term "infidel" to denote those who do not hold the Christian faith; and that I showed too little sympathy with "patient doubt". Precisely. I mean to be aggressive; to change that tone too often found in apologetic writing,

which reminds one only of Uriah Heep, and is misunderstood outside the academic world. It has been recently declared at a Church congress, that for the last thirty years apologetics has been dreary. I do not feel dreary; and I see no reason to write as if I did. The troops need heartening. If it be indeed the case that we Christians hold "the pearl of great price", and



have intimacy with the "Life that is the light of men" — then why should we write in hesitating and balanced phrases, implying that on the whole we think it not possible to maintain our loyalty to a Lord who died and lives again? Why should we pretend — we who have the fire from heaven, that we are just a little different from those who say it does not exist, or that they are really Christians and at bottom agree with us, although they disbelieve every one of our distinctive doctrines and scorn a large part of Christian practice?

Lastly, in so far as a genuine faith necessitates some change in the mental habit of modern culture, the presumption would seem to me to be in its favor. Something there is wrong; and if we are helped to escape from that indescribable flatness of spirit which has got hold of too many of the educated classes, I would welcome

it. In any case it is absurd to make so shoddy and inadequate a thing a criterion of that great blaze of spiritual experience, which 1900 years ago flashed into Palestine, and still dazzles the Church. I do not say that this change will be all favorable to the Christian faith: in some cases it will mean enmity bitterer than before, but I do say that the new spirit will restore faith in a world of values, of personality, of romance — there is nothing to be ashamed of in this world despite Mr. Shaw — and that those things can be satisfied fully only in the life of the Catholic Church.

(The foregoing part of a letter was found folded in an old book sent to Operation Pass Along. It bears the date 1912, and the surname of the priest. The paper is yellowed and dry, and there is no indication of to whom it was addressed, nor, other than what can be conjectured from reading the letter itself, what the subject may have been. Whoever the priest and whatever the occasion, he spoke boldly and well, and the Editors of *The Anglican Digest* commend it to their readers.)

## KLEPTO POWER

JOHN S. Smyrra, self designated leader of the newly-formed Klepto Power Party has joined with Ms. Carol J. Lystra, Chairperson of the activist Lightfingers Militia, in calling for a week-long series of dem-

onstrations in leading cities of the United States in support of the President's stand favoring human rights for all persons. It is their common belief that the President, in calling for basic human rights for all persons,

certainly should include equal rights for those whose psychological and sociological composition leads them to liberating property of others for uses which they deem best.

Mr. Smyrra has declared, "We are at one with our black and gay brethren in believing that minorities should not be denied civil rights. For far too long, society has regarded kleptomania as a sin, and those who take property of others without permission have been denied their rights and were thrust into prisons or mental institutions. We, members of the Klepto Power Party, rejoice that we have come to an enlightened age in which we can celebrate the fact that God made us as we are, kleptomaniacs. It is time that no person who was created a klepto be denied his right to freedom, housing, or employment."

Standing with Mr. Smyrra, Ms. Lystra professed her agreement with his statement, but added, "The Lightfingers Militia goes beyond the Klepto Party's belief that God has created some of us thieves, and therefore our condition is good. Lightfingers believes consideration of what is or is not sin is archaic. A primitive society wrote what we call the Holy Scriptures, and, for its protection in an unsophisticated age,

called certain acts 'sins'. We of the late twentieth century reject all such designations as hypocrisy. There is no such thing as 'sin'. What matters is what society generally accepts, and that which society accepts must not be prohibited by law. It is a well known fact that stealing is openly practiced by members of Congress, Church officials and even the common individual. Stealing is accepted by our society. Therefore, it makes little difference if one was born a kleptomaniac or if he has chosen it as his way of life. It is an alternative life style which we affirm for those who choose it, and it is a basic denial of civil rights to imprison or hospitalize those who take the property of others."

At the conclusion of their news conference, Mr. Smyrra and Ms. Lystra welcomed to the podium an Episcopal bishop, Incense S. Foggy; Gay Rights chairperson Harry Sally Queen; Women's Lib lobby counsellor Harriet Mancount; and About, About, Idi Amin's personal representative. They all linked arms, raised clenched fists and shouted: "Viva Liberation! Equal Rights for Thieves! Kleptos Arise!"—A satire in a parish bulletin (Oklahoma)



# EPISCOPAL OBEDIENCE

WHAT does one do when one has serious reservations about the orthodoxy of one's diocesan ordinary? That is not a new question. It has worried Catholics of English background at least since Elizabeth I got herself a new Archbishop of Canterbury and forced the Protestant and Catholic factions of her day into one of the most uneasy marriages in history. Now it worries a prominent offspring of that marriage — the Episcopal Church in the United States.

The question of obedience to an heretical bishop is bound to have come up before the Council of Ephesus. It is certain to have been raised at some time during the Arian controversy, but it never seems to have warranted Conciliar action until Ephesus in 431. At that time, the Council sent a letter to all priests, forbidding them to obey any heretical bishop and in particular forbidding them to obey Nestorius.

The question really came to a head at Chalcedon in 451. Thirty canons of discipline were issued, certain among them pre-

scribing penalties for priests who remained loyal to heretical bishops. The priests were instructed to ally themselves with the nearest orthodox bishop and to await election (or imperial appointment) of a new diocesan, although that was not always possible. Popular support of an heretical bishop might prevent his removal and the appointment of another. Upon occasion the heretic actually had a majority at the Council, and as at the Robber Council in Ephesus in 449, which was declared invalid two months later, or at Nicaea in its early stages. Again, the bishop in heresy might enjoy imperial favor that made his removal politically and militarily impossible. In such cases the orthodox priests had, nevertheless, to remain true to the Faith—not to the diocesan bishop. The penalties for siding with an heretical bishop ranged from fines to defrocking and exile.

Those canons were drawn up primarily by Eastern bishops, but the councils were truly and validly ecumenical, since the West was represented at all



*Some people grumble because God placed thorns among roses. Why not thank God that He placed roses among thorns?*—Anonymous



times by Rome and by Toledo, from which latter came some of the best and most learned leadership, especially after the Arab conquest. (For many centuries, the Popes habitually had Spanish bishops as close advisors, as well as bishops from Africa, where St. Augustine had founded a seminary at Hippo.) Northern Europe was not represented because its people hadn't been evangelized — except the Celts of Britain and Ireland who had learned through dire experience to stay far, far away from anybody else.

**A**t the end of the fifth century, the Pope assigned the learned monk Dionysius to draw up in Latin all the canons and decretals up to that time. Dionysius drafted the first complete statement of canon law, including the canons of 451. It was accepted by the Pope — and subsequently, as there came to be bishops in other parts of the West, by those bishops. The codification, made by Dionysius and approved by Hadrian, was adopted by the General Council of Aix-la-Chapelle (a genuine ecumenical council, taking place well before divisions had nullified the authority of the splintered segments of the Church to alter doctrine) in 802. Clearly, those canons apply to us: they re-

main: there has been no authority to remove them.—A parish bulletin (Pennsylvania)



## SAINTS AT HOME

**I** READ something that I am afraid is true: a writer said that if we want to know how good Christians we are, we ought to go home and inquire of the members of our family — those who live with us day in and day out. The reputation which we may have among the people at church and on the street does not count; the real test comes in the home.

In public we put on our best faces: we smile at those we meet, and usually we try to be agreeable; we make a genuine effort to be kind and courteous to everybody. When people ask, "How are you?" we say, "Fine", but at home we growl out the truth and make almost no effort to treat as friends the very ones who share our lives. If you want an evaluation of your behavior as a Christian, think of asking your family for one.

Our Christian religion is a full-time business, and, like charity, it begins — and ends, at home, day in and day out.—From a parish bulletin (Tennessee)

# THE NEW BARBARISM

I HAVE just come from an early-hour service, where I was shocked by what has happened to Psalm 51:7: gone are the meaningful phrases "with hyssop" and "whiter than snow", and in 51:3 "know" is substituted for the more accurate confessional verb "acknowledge." Must our new revisers rob us of a psalm's imaginative richness in order to fit their own flat-brained norms? Must we be talked down to as illiterates and at the same time have our piety emasculated in the name of progress?

I am a university teacher of Shakespeare who has expected, up until now, that at least some

of my students would be able to recognize the allusion to Psalm 51 in the words of King Claudius in *Hamlet* when he asks, "Is there not rain enough in the sweet heavens to wash [my cursed hand] white as snow?" The Proposed Prayer Book lacks that perception of Shakespeare's art as well as of the Bible, and can speak only to a new generation of the Know Nothing party.

One of the saddest characteristics of our ecclesiastical politicians is that they suppose the Bible's imagery unimportant, or worse still, that they have the right to excise or recast it to suit their own literary tastes.—A letter in *The Living Church*



## CHRISTIAN BURIAL

WHEN a man is born, he begins to die. Death may come to some after many years of full and happy living; to others, it seems to come prematurely. Some may find in dying a blessed relief from months or years of agonizing suffering; for others, life is snuffed out in an instant. Whenever death comes or however it is accomplished,

it is a process of life: it is inevitable, severe, simple; it is always a shock to those who survive; it is an imponderable mystery.

Death is a problem not only to those who die, but also to those who live: its mystery makes some men fearful as they move towards its portal; death often leaves behind broken ties,

remorseful hearts, and unfathomable questionings. Death is a problem only to those who try to solve it by human reasoning; for all who place their trust in Christ who has overcome death in His own dying and rising again, the Eternal God solves the perennial problem. We are assured that nothing in heaven or earth "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:39).

We are taught also by St. Paul that we ought not to sorrow, "as others which have no hope" (I Thessalonians 4:13), for those who rest in Christ. At the time of burial the Prayer Book spells out in rite and ceremony the grounds for the hope we hold for ourselves and for the faithful departed. Clubwoman and scrubwoman, bishop and sexton — the same words are spoken over the body of each. We gather neither to eulogize the person nor to lament the ending of his earthly life; we assemble to praise and adore the Creator and Preserver of all mankind, and we address to Him our concerns for the living both in paradise and on earth.

The Burial Office offers comfort and the assurance of God's grace to all who are nat-

urally grieved by the death of a relative or friend, and the celebration of the Holy Eucharist at the time of burial sets before us the Lord's death and Resurrection, and gives us proof and power to live "in sure and certain hope of the Resurrection unto eternal life through our Lord Jesus Christ".

**T**he Prayer book services for the burial of the dead afford us a holy opportunity to do more than pay our respects to the faithful departed; they enable us to add our prayers to those of the whole Church in heaven and on earth for the repose of the souls of the departed. Those services give us words at a time when they are not easily found, but by which we commend the departed to the everlasting mercy and love of God. They make it possible for us to be thankful, when we would be more easily bereft; to be joyful, when we would more readily sorrow.

Christian burial not only helps us to face the fact of death calmly and unafraid, it also helps us to see "the eternal victory" through Jesus Christ, our Lord.—Taddled from a bulletin of the Episcopal Foundation of Chicago





# REMEMBER

REMEMBER, O Christian, that God does exist, that He sees not only your actions, but also your very thoughts and intentions, and that you cannot hide yourself from Him in any place or with anything.

Remember that He sustains your life, health, and powers, and that if you have any happiness in your life, He has given it all to you.

Therefore, give thanks to Him every hour for the mercy rendered you by Him. Love Him with your whole heart, honor Him, obey Him in all things, and call upon Him for help in each of your activities. When He helps you, all your works and labors will always be beneficial and successful.

Remember that the heavenly Father sent our Saviour and Lord Jesus Christ to earth. Believe in Him and obey His divine teaching, which is revealed to you in the Gospels and is here presented in brief, that you might fulfill the promise which you gave God at Baptism, that you might inherit life eternal, and not call yourself Christian in vain.

Go to church on Sundays and feast days, and, falling down before God in reverence, call to

mind all the mercies you have received from Him. Thank Him for those blessings with your whole heart, and promise, as a token of your gratitude, to live as He commands you. That is a sacrifice pleasing to God.

Honor the spiritual pastors the authorities, your father and mother, and all elderly and virtuous people, and obey their profitable instruction.

Strive not only to be virtuous yourself, but instruct also your spouse, children, and domestic servants in every good and God-pleasing work. That they may not grow accustomed to evil, avoid not only doing evil in their presence, but also evil speech. Thus will the blessing of God rest upon your home. Remember always that you were born into the world that you might in every way do good to all as much as is possible.

Love not only those close to you and those who do you good, but also your very enemies, that in so doing you might pacify, correct, and make them good people. Do not fight or quarrel with anybody, even if somebody should offend you, but try as much as possible to

endure it and to do good to him when the opportunity presents itself.

Be merciful to the flock which God has given you to serve.

Beware of both impure acts and words, that you may be a man pure and undefiled not only in deed, but also in word. Steal nothing from anybody, nor take anything not yours, but be content with what you acquire by your own labors. Be industrious and avoid idleness, for as love of work is pleasing to God, so idleness is displeasing and the source of many of our offenses.

Never lie, but always tell the truth, for every lie and deceit is the most harmful of all the vices and the characteristic activity of the devil. Do not get drunk, for God turns Himself away from the drunkard, for the drunkard readily does evil deeds more than does the sober man.

When you keep these injunctions, the merciful God will not only have compassion on you in this life, but in the life to come He will glorify you with that glory with which He glorifies his saints — and all people will love you.—St. Tikhon of Zadonsk



## NULL & VOID

THE action of the House of Bishops permitting the "ordination" of women to the priesthood and episcopate is completely unconstitutional and illegal, and therefore null and void : . .

A canonical resolution, such as that passed by the House of Bishops and later by the House of Deputies, can no more supersede an article of the Church's Constitution than can a joint resolution of both houses of the U.S. Congress amend an article of the U.S. Constitution. Yet that is exactly what the House of Bishops tried to do when they defied the provisions of Article XI of the Church's Constitution in their rush to please the ladies.

What recourse has the loyal Churchman who is appalled by the lawless shattering of the Church's unbroken tradition of 2,000 years? Very little, it would seem: especially when the House of Bishops arrogates to itself the powers of a supreme court, and sits as judge and jury of its own actions, pronouncing as legal an action which is patently unconstitutional and illegal.—A priest's letter in *The Living Church*



The old and "hot" (above) gives way to the new and "cold" (below) as typesetting for *The Anglican Digest*, and other Hillspeak operations, shifts from the 19th-century Linotype to the most modern in phototypesetting equipment. (see "From the Editors", page 2 )







## HILLSPEAKING

ALMOST everybody who has anything to do with Hillspeak (SPEAK, the Episcopal Book Club, *The Anglican Digest*, Operation Pass Along, and Hillspeak itself) will be found in the photograph to the left. Three persons could not make the morning appointment because of an unusually dense fog, nor, could the picture be taken outside where a better grouping could have been obtained.

What has brought us to Hillspeak and what keeps us here, either for pay or pleasure or both, is our desire to be of lasting service to the Church. Of the 27 persons presently associated with Hillspeak, (ages range from 23 to 80), only seventeen get any sort of compensation — and their annual take-home pay totals only \$68,000.

Some fellow workers have been with our unlimited operation since its beginning in 1953; some have been with us eighteen, sixteen, fourteen years, and so on. In the retired category, we have amongst us an admiral, a captain of Marines, a CIA Foreign Service officer, an insurer (property and casualty), a county treasurer, and a mechanical engineer.

We have gardeners, farmers, carpenters, plumbers, TV experts, mechanics, horticulturists, and even a vestment-maker; one good

woman keeps St. Mark's Chapel in flowers — in season. We have experts in fishing, spelunking, hunting coons and other game, both large and small. Everybody is a right fair cook, and somebody can make almost everything. Some live right here at Hillspeak in the area called Morningside, and others own property in town or in the country; some raise cattle and children — and grandchildren. Some have prepared every book or copy of TAD for mailing, and have taken care of the 35,000 address changes or additions that we have every year; many folk can give right off the tip of the tongue the zip code number of just about any town in the country; and the names of a growing number of friends are immediately recognized by those who handle the mail.

We read or scan all diocesan publications, many national and international ecclesiastical periodicals, and countless (and always welcome) parish bulletins and, not forgetting the special pleasure found in the important letters from the faithful, have, of course, a right fair idea of what is going on



in the Church. We try to direct our work to supporting and defending the faith and practice of our rich inheritance.

With the forthcoming summer issue, *The Anglican Digest* will complete its twentieth year of publication, and next autumn the Episcopal Book Club will round out its 25th year. Like everything else at Hillspeak, both enterprises have been carried on without aid from any diocese or convention, national or otherwise, which in itself is no mean accomplishment — and a blessing. (TAD goes more or less complementarily to almost every Anglican and Episcopal parish in North America, and to all Anglican bishops and archbishops throughout the world.)

Even though inflation is plaguing us all, we must somehow get on with our long-laid plans to be of increasing service to our beloved Church, which, of course, is Hillspeak's only reason for being. As every visitor knows, we should have a really good retreat center (sorely

needed), a modest and model retirement center, a clergy village (for summer vacations), working camps for boys and girls, an addition to, and of the same size as, our Big Barn, an expanded roof over the record room that would give us space for a greatly needed larger chapel (later to be a small auditorium), and, very high on the list, a water tower (remember, we already have a fine well) — all things that we have been working towards since before we came to Hillspeak on St. Mark's Day, A.D.1960.

Not a day ends, but what we find its business unfinished and ourselves unequal to the many opportunities that lie before us. As it was at the beginning, so it is now and always will be: our only job is to serve the Church, and that means (1) staying faithful and (2) staying solvent, and in that order, and for that purpose Hillspeak can use all the friends and all the TADollars it can muster.

God save the Church!

### PRACTICAL ADVICE

Remembering the Church in your will is something that we encourage people to do, but often specific bequests to specialized projects are not possible when a will is finally probated. Bequests to the Endowment Fund or to the parish to be used by the rector and vestry provide more flexibility to meet the real needs of the parish and the Church. — A parish bulletin (Idaho)



# DEPARTMENTS

## WHAT'S GOING ON?

□ My daughter took her two little girls, eleven and nine, to a different church last Sunday, where the people "pass the Peace" rather vigorously. The girls had never seen that before, and the elder one whispered (audibly) to her mother, "Mommy, why are they making out in church". — A priest's letter

## REVERENCE

□ A non-member has commented to [me] that he objected to [a recent] article's implication that if one did not observe the "customs of an outward manifestation of reverence", reverence itself was lacking. I am sorry if that implication was understood. Certainly, there are those who feel reverence, but do not give expression to it in any outward fashion. That, in the past at least, has been one of the hallmarks of the Episcopal way of worship...freedom to have or not to have outward expressions. Be all that as it may, I still personally long for a voluntary return to such reverential acts as bowing the head at the Name of Jesus, quietness in church except for prayers and other acts of corporate worship, fasting before receiving the Holy Com-

munion, and the like, not only as acts showing reverence felt, but as acts which themselves foster reverence. — A parish priest in Oklahoma

## UPDATE

□ According to the Scriptures, Christ said to the woman taken in adultery, "Go, and sin no more." Would He, speaking in today's cliches, say something like this: "As to your extramarital affair, was it self-liberating, other-enriching, life-serving, creative, integrative and joyous? If so, then it was morally acceptable. Go now, and have a good day." — A letter in *Time*

## MORE TRUTH THAN POETRY?

□ David du Plessis, a leader of the charismatic renewal movement and founder of the Pentecostal World Conference, says that he feels "certain the Lord does not intend that there be one charismatic church or demonination". — *The Living Church*

## HISTORY REPEATS

□ As for reform of the Prayer Book, he [Charles Simeon] was quite sure that it would result "in

greater evils than those which you wish to remedy." He even went so far as to say, "No other human work is so free from faults as it is." (Quoted from *Charles Simeon of Cambridge*, EBC's Autumn 1977 selection). He should be living at this hour! — A letter (Nebraska)

#### CORRECTION CORNER

□ In quoting an English priest's letter, TAD inadvertently reported that the Archbishops of Canterbury and York "presently are alike committed to having priestesses someday"; TAD should have reported that Canterbury and York presently are *committed* to having priestesses someday.

□ The Rev'd Carroll Eugene Simcox, recently retired Editor of the 100-year-old *Living Church*, earned his Doctor of Philosophy degree at the University of Illinois (not Oxford) and never taught Liturgics at Nashotah House (he did, however, and for five years, teach Latin and Greek at Bennington College).

□ The 150-year-old parish hall of 230-year-old St. George's Parish, Road Town, Tortola, British Virgin Islands, is not in the Diocese of Antigua, Province of the West Indies, but in the American Church's Diocese of the Virgin Islands. It, along with St. Paul's Parish, Sea Cow Bay, and St. Mary's Parish, Virgin Gorda, also in the British Virgin Islands, was ceded to the Missionary Diocese of

the Virgin Islands (created in 1947) by the Lord Bishop of Antigua, acting for the Archbishop of the West Indies, in 1963. So far as is known, those parishes comprise the only area in the Anglican Communion wherein the citizens of a British territory use the American Prayer Book and Hymnal and are included in a diocese with an American see city.

□ It was Alexander VI (not II), born of the Borgia family and pope from 1492 to 1503, who issued the papal bull that proclaimed the line of demarcation between Spanish and Portuguese colonial spheres so that Brazil became a colony of Portugal, and the remainder of South America (with the exception of British, Dutch, and French Guiana) colonies of Spain.

#### SOMETHING TO THINK ABOUT

□ For many years an anonymous parishioner has given the parish a subscription to the Episcopal Book Club and to *Foward Day by Day*. Beginning next month, that person will no longer be able to continue those subscriptions. If somebody else would like to continue that offering of the printed word, please speak to the Rector. — A parish bulletin (Texas)

#### MAKES THE HEART GLAD

□ To read in a letter from a priest: A joyful baptism yesterday; a beautiful baby girl and happy parents and glowing family and

supportive congregation; the choir sang their hearts out; and I give thanks for the privilege of the priesthood.

□ To read in the *Wall Street Journal* that, according to a Princeton University survey, only about seven per cent of the 4,500 undergraduates are smokers, compared with 45 per cent eight years ago. Further, "in this year's freshman class at Harvard, there were only 27 smokers out of 1,624 students." Yale, too, reports that "there definitely has been a decline," and a Dartmouth Spokesman says, "it's the exceptional student who smokes now."

□ To read in a parish bulletin from Kansas that [the vestry] "voted to spend the first half-hour of vestry meetings in prayer and study."

#### NO KIDDING

□ The Rev'd — — has accepted a call to be rector of an Episcopal Church and a Presbyterian Church in —. — A diocesan periodical

#### SIGN OF THE TIMES

□ Proposed by the Commission on Structure [as a change in a diocesan canon]: When a Parish has ceased to accede to the Constitution and Canons of the National Church and the Constitution and Canons of the Diocese of —, the Bishop, with the advice and consent of the Standing Committee, may dissolve the organization

thereof. Upon such dissolution, the Bishop may organize the defunct Parish as a Mission or leave it unorganized.

#### MAKES THE HEART SAD

□ To hear a parish priest tell his people: I feel that Lent is too long and our lives are too busy and full to keep the kind of Lent that our forefathers did.

□ To read in a parish bulletin: SOCIAL CLUB — Last reminder — Change of Day / By now you should all have been called about the Wiener Roast, which is now being held on Friday...

#### FORTH & BACK

□ You are reminded that there will be no Adult Education Class, or a service at 10 a. m. on Sunday, October 23, because of the Every Member Canvass. — A parish bulletin (Washington)

*Well, at least we know what's most important in that parish!*

□ A bishop in Province III: Baptized infants and pre-adolescent children should be encouraged, but not required against their apparent will to receive the sacrament when accompanied by parent or sponsor.

*It's good to know he isn't forcing Communion upon the unwilling!*

□ A diocesan periodical: An attempt to censure the Bishop of New York for ordaining a lesbian failed. It was not possible for the

House [of Bishops] to determine that the Bishop and the Standing committee had not acted in good faith.

*Not possible?*

□ According to the Associated Press, the Postal Service announced that its deficit for the fiscal year 1976 was \$252 million more than anticipated, due primarily, according to the Service's top financial official, to "a higher-than-expected cost in the injury compensation program".

*Perhaps the carriers are being trampled by turtles and snails.*

#### GOOD QUESTIONS

□ If you don't obey My commandments on earth, how can you expect to enjoy My blessings in Heaven? —Notation in a Pass Along Book

□ When will the House of Bishops stop spending money and time and paper on "collegiality" and get to work on teaching and defending and propagating the Faith? —A priest's letter (Arkansas)

#### FOR THE RECORD

□ On the Feast of St. Luke the Evangelist, St. Luke's Cathedral Church, Portland, in the Diocese of Maine, marked the centennial of its consecration as a cathedral church, the first Episcopal church built specifically as a cathedral church in the United States. —*The Northeast* (Journal of the Diocese of Maine)

#### WANTED

Hillspeak is in need of a water tower to accommodate its present population and anticipated growth. Two new houses are abuilding, with prospects of more. There is land aplenty — and water aplenty, except that a tower is needed to produce the necessary pressure so that it can be piped to new houses as they are built. A retired engineer has estimated that a tank of 50,000 gallons capacity would take care of Hillspeak's needs for many years to come. If you just happen to have one in your back yard that you aren't presently using, you might give us a call (501-253-9701) or drop us a line.

Let quietness and reverence characterize your entrance into this house of God.—A parish bulletin

\* \* \*

An ecumaniac is one who loves all churches more than his own.—A visitor

\* \* \*

When your knees knock, kneel on them.—A parish bulletin



# CREAM OF THE CROP

C. B. MOSS died 12 September 1964, but he remains one of the most trustworthy theologians and historians of the Anglican Communion. His best-known book, *The Christian Faith*, even with its somewhat scary subtitle, *An Introduction to Dogmatic Theology* (published first in 1943), has been almost a bible of wholesome doctrines and, until it was recently allowed to go out of print, was to be found in every priest's library — and well used. (Hillspeak's "Operation Pass Along") has the greatest number of requests for that exceptionally helpful book.)

A work lesser known in this country is the Episcopal Book Club's current selection, *The Old Catholic Movement: Its Origin and History*, which the EBC was able to have brought up to date and published for American readers. The group, about which he has written, comprises small national Churches which, at various times, separated themselves from the Church of Rome and are in communion with the ancient See of Utrecht (founded by St. Willibrord in 695). In addition to the three dioceses of the Church of Utrecht, in the Netherlands, there are German, Austrian, Swiss, and Polish Churches, and some small

groups of Slavic origin, such as the Polish National Catholic Church with its five dioceses in North America. The Old Catholics formally entered into full communion with the Church of England in 1932 and later with other branches of the Anglican Communion.

Because the Minneapolis General Convention unconstitutionally allowed for the ordination of priestesses, the exact relationship of the Old Catholics and Episcopalians is, to say the least, uncertain, which matter is all the more reason we all should know more about our brethren in the faith, and why intercommunion was, in the first place, possible.

C. B. Moss' book is important in another way. Because the man in the pew, all too often thinks that theology (the knowledge of God) is for theologians and history for historians and, therefore both make for dull reading, he is inclined to shy away from those subjects. Not so when C. B. Moss writes about them, and more especially not so when he combines them in *The Old Catholic Movement*, which, by the way, reads like a well-written novel. The great figures of the Movement come alive, and we see their courage in the face of persecution and misunderstanding.

ing as they patiently and faithfully defended Catholic doctrine against innovations.

Claude Beaufort Moss was born the son of an English headmaster and devoted most of his life and work to reading, writing, and teaching for the Church. He was ordained to the priesthood in 1915 and held curacies in London and Dublin; he occupied teaching positions in three colleges (the University of Dublin bestowed upon him the earned degree of Doctor of Divinity), and was long a member of the Archbishop of Canterbury's Council on Foreign Relations. His friendship was extensive and his scholarship respected throughout the English-speaking world. Many readers will remember with pleasure his book, *Answer Me This*, which was written at the request of the EBC and which was designed to answer questions that had been submitted by members of the Club.

His days came to an end in the shadows of Winchester's glorious cathedral church, the scene of so much Anglican history and a burying place of the great (possibly second only to Westminster Abbey). In more ways than one, C. B. Moss walked and talked with history, and in this winter's "Book-of-the-Season" he tells us what happened a hundred years ago so that we may know all the better how to deal with related matters both now and in the future.

Most of us have lived through and past Vatican Council II (called by Pope John XXIII), and many of us are witnessing some of its results, even in our own Communion. The First Vatican Council of more than a hundred years ago may turn out to have been, at least for us Anglicans, far more important than the recent one, for had not the Old Catholics shucked off papal fetters, as our own forebears had done over 300 years earlier, Anglican Orders might not yet have been recognized as valid, and our Church considered only a sect of Protestantism. The Old Catholics, as Anglicans had done, appealed to the Scriptures, truly ecumenical Councils, and the Fathers of the Church, and rejected the accretions that had built up following the Roman Council of Trent, including the doctrine of Papal Infallibility, which remains a fundamental obstacle to Christian unity.

Now that Pope Paul has opened at least some of the Vatican archives that were locked up for a hundred years, other historians will no doubt be able to add to what our own C. B. Moss has reported about Vatican I, and show how "Pope Pius IX and his allies so rigged [it] that its actions may not have been valid."

If an action of a council, Roman or otherwise, may later be declared invalid, the schism that followed may not after all be a schism. If,

for instance, the General Convention of Minneapolis (not to be compared with an Ecumenical Council), can have its action regarding female priests declared null and void (that is, it acted without authority), the faithful who, by appealing to Apostolic Faith and Practice, rejected the ordination of women, could not possibly be considered schismatics. History does indeed have a way of repeating itself, both at home and abroad; it appears that Vatican I is still with us, and, thank God, so are the Old Catholics.

[*The Old Catholic Movement: Its Origin and History* is published in the United States by the William B. Eerdmans Publishing Company, and is available only through the Episcopal Book Club, Hillspeak, Eureka Springs, Arkansas 72632; \$5.36 including postage.]



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AWESOME

ISN'T IT?

—Diocese of West Missouri

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8M14-178

# THE HILLSPEAK CALENDAR



THIS calendar is followed in St. Mark's Chapel, Hillspeak, and is here presented with the thought that it may be of use to others, both priests and people (consult your parish bulletin for the schedule of services in your own parish). The order is that of the Book of Common Prayer, and its days are indicated in *italics*; incorporated are certain other days, most of which have been proposed by the Standing Liturgical Commission; the color proper for each day is indicated by initial and in parentheses. Ash Wednesday and Good Friday are appointed days of fasting: the Forty Days of Lent, the Ember Days, and all Fridays in the year (except Christmas Day and Epiphany, or any Friday which may intervene between those feasts) are days of abstinence.

## MARCH

- 19 Su *Palm Sunday* (v)
- 20 Mo *Monday before Easter* (v)
- 21 Tu *Tuesday before Easter* (v)
- 22 We *Wednesday before Easter* (v)
- 23 Th *Maundy Thursday* (w)
- 24 Fr *Good Friday* (b)
- 25 Sa *Easter Even* (w)
- 26 Su *Easter Day* (w)
- 27 Mo *Easter Monday* (w)
- 28 Tu *Easter Tuesday* (w)
- 29 We *Wednesday in Easter Week* (w)
- 30 Th *Thursday in Easter Week* (w)
- 31 Fr *Friday in Easter Week* (w)

## APRIL

- 1 Sa *Saturday in Easter Week* (w)
- 2 Su *The First Sunday after Easter* (w)
- 3 Mo *The Annunciation of the blessed Virgin Mary* (w) (transferred from 25 March)
- 4 Tu St. Joseph (w) (transferred from 19 March)
- 5 We Thomas Ken, Bishop of Bath and Wells (w) (transferred from 21 March)
- 6 Th James DeKoven, Priest (w) (transferred from 22 March)
- 7 Fr St. Gregory the Illuminator, Bishop of Armenia (w) (transferred from 23 March)

*(Continued on following page)*



(Continued from preceding page)

- 8 Sa John Keble, Priest (w) (transferred from 29 March)
- 9 Su *The Second Sunday after Easter* (w)
- 10 Mo John Donne, Priest (w) (transferred from 31 March)
- 11 Tu George Augustus Selwyn, First Bishop of New Zealand (w)
- 12 We James Lloyd Breck, Priest (w) (transferred from 2 April)
- 13 Th William Augustus Muhlenberg, Priest (w) (transferred from 8 April)
- 16 Su *The Third Sunday after Easter* (w)
- 19 We St. Alphege, Archbishop of Canterbury, and Martyr (r)
- 21 Fr St. Anselm, Archbishop of Canterbury (w)
- 23 Su *The Fourth Sunday after Easter* (w)
- 25 Tu *St. Mark the Evangelist* (r) (Patron Saint of Hillspeak)
- 29 Sa St. Catherine of Sienna (w)
- 30 Su *Rogation Sunday* (w)

*Saint Mark the Evangelist.*

**O** ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

—BOOK OF COMMON PRAYER

MAY

- 1 Mo *St. Philip and St. James, Apostles* (r)
- 2 Tu St. Athanasius, Bishop of Alexandria (w) or Rogation Day (v)
- 3 We Rogation Day (v)
- 4 Th *The Ascension Day* (w)
- 5 Fr Monnica, Mother of St. Augustine of Hippo (w) (transferred from 4 May)
- 7 Su *The Sunday after Ascension Day* (w)
- 8 Mo Dame Julian of Norwich (w)
- 9 Tu St. Gregory of Nazianzus, Bishop of Constantinople (w)
- 14 Su *Pentecost, commonly called Whitsunday* (r)
- 15 Mo *Monday in Whitsun Week* (r)
- 16 Tu *Tuesday in Whitsun Week* (r)
- 17 We *Ember Day* (r)
- 19 Fr *Ember Day* (r)
- 20 Sa *Ember Day* (r)
- 21 Su *Trinity Sunday* (w)
- 22 Mo St. Dunstan, Archbishop of Canterbury (w) (transferred from 19 May)
- 23 Tu Alcuin, Deacon, and Abbot of Tours (w) (transferred from 20 May)
- 24 We Jackson Kemper, First Missionary Bishop in the United States (w)

(Continued on following page)

- 25 Th The Venerable Bede, Priest, and Monk of Jarrow (w)  
26 Fr St. Augustine, First Archbishop of Canterbury (w)  
27 Sa First Book of Common Prayer (w)  
28 Su *The First Sunday after Trinity* (g)  
31 We Visitation of the blessed Virgin Mary (w)

JUNE

- 1 Th St. Justin, Martyr at Rome (r)  
2 Fr The Martyrs of Lyons (r)  
3 Sa The Martyrs of Uganda (r)  
4 Su *The Second Sunday after Trinity* (g)  
5 Mo St. Boniface, Archbishop of Mainz, Missionary to Germany, and Martyr (r)  
9 Fr St. Columba, Abbot of Iona (w)  
10 Sa Ephrem of Edessa, Deacon (w)  
11 Su *St. Barnabas the Apostle* (r)  
14 We St. Basil the Great, Bishop of Caesarea (w)  
16 Fr Joseph Butler, Bishop of Durham (w)  
18 Su *The Fourth Sunday after Trinity* (g)  
19 Mo Bernard Mizeki, Catechist and Martyr in Rhodesia (r)  
22 Th St. Alban, First Martyr of Britain (r)  
24 Sa *St. John Baptist* (w)

(To be continued)



*Ye shall . . . pray for the ministers of God's Holy Word and Sacraments*

## A PRAYER FOR THE SUMMER EMBER DAYS

*Being the Wednesday, Friday, and Saturday  
after Whitsunday, or, respectively,  
in this Year of Grace, 17, 19, and 20 May*

**O** LORD Jesus Christ, whose servants Simon Peter and Andrew his brother did at thy word straightaway leave their nets to become fishers of men; Give thy continuing grace, we humbly beseech thee, to those whom thou hast called to the sacred ministry of thy Church, that they may always hear thy voice, and with glad hearts obey thy call; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

# FROM THERE TO HERE

(The following is a condensation of an article by the Rev'd Francis Wilkerson Read, Doctor of Jurisprudence, and published in the *New Oxford Review*, 6013 Lawton Avenue, Oakland, California 94618)

FOR THE past several decades the Episcopal Church has been accommodating itself, with increasing force, to the mores, customs, and conventions of the secular world. It began as a slight drift (imperceptible to most Churchmen), but subsequent events have made it quite clear that it was not an accident, but a studied and deliberate plan to change the Church's activities from God-centered to man-centered ones. So gradually was the change accomplished, and so reassuring were the pious platitudes coming from the ecclesiastical establishment, that all but the most alert Churchmen were deceived into thinking that "all is well"; that is until the 1976 Minneapolis General Convention, at which time it became suddenly clear that the historic Faith and Order to which the Church by its official formularies was unequivocally committed had been compromised by accommodation to secular pressures. Uncounted numbers of informed, and conscientious, and loyal Churchmen who could not, in good conscience, follow a heretical and therefore schismatic

General Convention began to consider their position — would they be forced to go to Rome, Orthodoxy, or Old Catholicism, or indeed Protestantism — or did they have some other choice?

The purpose of the Church Congress, which met in St. Louis last September, was to assure loyal Churchfolk that they did indeed have another choice: the Congress showed them how to register their utter and complete rejection of what was done at Minneapolis and how at the same time to continue as honest-to-God Churchmen.

They knew that they were rejecting what was done at Minneapolis, and they also saw the whole chain of events and decisions which led to that abnegation of the Faith. The Minneapolis Convention did not present a new path for the Church to follow: it was merely the culmination of a course that had been plotted long before.

It is not easy to say just where all the trouble began: it was, however, faintly discernible well before WWI in what has been called the "social gospel" (that is, the application of Christian principles

to community, national, and international problems — as distinguished from the salvation of the individual). Although the Church did not follow any plottings for the same officially, voluntary societies were formed and became the nucleus of a strong and power-hungry structure within the Church.

At the same time theological liberalism began to manifest itself in Protestant bodies, as well as in the Episcopal Church where it quickly found support among the so-called "Broad Churchmen" (anything goes).

Gradually the forces of social gospel (humanism) and anything goes (more humanism) infected our seminaries, and so it was that the Church was thought of as a servant of the world. At the same time, the Bible was subjected to "criticism", doctrine became a matter of speculation, and our seminaries began turning out candidates for the priesthood (and later episcopate) of that mind.

It was not long before their graduates, trained in that atmosphere, sought to transform the Church from a Godward and divinely created Body into a human one. The first casualty was the old Evangelical party, which although strenuously opposing our rightful ceremonials (they thought they were Roman, even to having candles on the altar), had a sound theological base, and their so-called "Virginia Churchmanship" ceased

to exist, except in isolation. Liberalism (anything goes) snuffed it out. The next casualty was the dearly and recently won mutual toleration of the "moderate" Churchman and the so-called Anglo-Catholics: A new generation of priests stirred up suspicions and drove a wedge between the two groups and along the way gained control of the official machinery of the Church.

Shortly after the end of WWII, a new Sunday School curriculum called the Seabury Series was brought out by the Church, which project, it is seldom realized, was another step on the pathway to Minneapolis, and tied right in with the movement to make our Church Schools "child-centered" instead of "content-centered", to turn the Church manward instead of Godward, and so onwards to more humanism.

Parish Life Conferences (later to be called Intensive Weekends) and Leadership Training Conferences were spawned by the new philosophy of religious education (actually they were patterned after the Sensitivity Training and Encounter Groups found in secular society) and eventually replaced the time-honored retreats.

Meanwhile, the "ecumenical movement" was making progress, and the liberals, who had failed to achieve a concordat with the Presbyterians in the 1940s, were out beating the drums for partici-



pation in the Consultation on Church Union, commonly called COCU. (Their goal was to wipe out any difference between Anglicanism and Protestantism, even at the cost of sacrificing what our ecclesi-



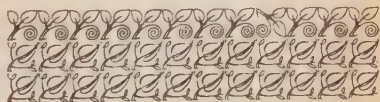
astical forebears laid down their lives to defend.) COCU was the brain child of the late James Pike and the Presbyterian, Eugene Carson Blake; it became the means by which the liberals hoped to accomplish their objectives. COCU is thought by many to be dead, but the ecumaniacs in our midst still hope to merge the Episcopal Church into the COCU conglomerate, and Minneapolis was only a step in that direction. We have been told, for instance, that "when we get into COCU" (note the "when", as though the issue were settled), we shall have women ministers, so we might as well get used to the idea now". So it was that the General Convention authorized priestesses. While it is true that conversations are being carried out with Roman Catholics, the Orthodox, and the Lutherans, it is in COCU that the ecumaniacs place their greatest hope.

Somehow through the years, the new breed of priests managed to be placed on the episcopal bench by campaigning, however cleverly, for the election, consecration, and enthronement of their own kind:

and so it is that the House of Bishops is now the more radical and humanistic of the two Houses of the General Convention.

Giving away money, which Churchpeople had dutifully contributed for the advancement of the Kingdom of God, to violent and revolutionary causes was speeded up in 1967, but because of popular discontent, the General Convention Special Program, a few years later, had to be discontinued. Certain features of it, however, linger on, and money is still being handed out to some similar projects — thanks to their proponents who seem not to have abandoned hope.

Meanwhile, a new moral and ethical climate grew out of so-called "situation ethics". Although no official stamp of approval was given to such goings-on, some of our seminaries considered that no act was wrong in itself: it all depended on the situation. One had to do "the loving thing", and even adultery was not, in every case, condemned. From the semin-



aries the new morality quickly spread throughout the Church, and as a result, moral standards in the Church — especially those expected of the clergy — have plummeted to an all time low. The ever-

sanctity of marriage has been devalued, and divorce is freely sanctioned — especially among priests.

Modern liberation theology, to call it that, began to infect the Church in the early 70s; it was not merely the political and economic liberation theology advocated by the World Council of Churches, but personal theology suffered: people were to be “liberated” from whatever “enslaved” them; man’s self was his highest good; he must be free to express himself and to fulfill his own aspirations; no longer was one bound to “that state of life in which it shall please God to call me” — and that included even one’s sexuality.

Then came the “women’s lib” movement that resulted in the General Convention’s decision to ordain priestesses. Nobody can deny that the movement has been and is yet a force in our secular culture, nor can we deny that it has many telling points in its favor, but we must remember that it is a secular movement — of the world, by the world, and for the world. Despite all that proponents of the priesting of women have said, and despite St. Paul’s warning not to be “conformed to this world”, what was done in Minneapolis was the result of secular pressures — not doctrinal insight.

“Gay-lib”, so-called, is also affecting the Church. (As an aside, a protest is hereby registered

against applying the word “gay” exclusively to homosexuality, for the word has other meanings, both ancient and legitimate.) The ultimate goal of the movement, as stated by *Integrity*, a homophile organization of Episcopalians, is the acceptance of homosexuality as an alternative “sexual preference” to a heterosexual relationship, and one equally valid in the sight of God and man. Since the matter was never placed squarely before the Convention, only halting and tentative steps in that direction were taken at Minneapolis, but there are indications that the “ordination” of self-acknowledged, practicing homosexuals and approval of homosexual unions will come before the Denver General Convention of 1979: indeed, one bishop has already ordained by unilateral action a self-acknowledged, practicing lesbian, and some priests are known to have blessed unions between homosexuals.

Both “liberation movements” have produced a unisex philosophy which has infected the Church, and the wholesome doctrine that God “made them male and female” seems to be regarded by many as outmoded.

The Proposed Book, which has to be adopted at Denver in 1979 before it can displace the present and noble Book of Common Prayer, is the end piece of a long process of watering down the Faith

and accommodating Anglicanism to liberal Protestantism. As a sop to so-called Anglo-Catholics, the Proposed Book has been given a pseudo-Catholic flavor by providing for certain long-established practices and leaning heavily on the revised if not new Roman rites and ceremonies: Even so it is a liberal Protestant book, for it has effectively abolished Confirmation as the Church has always known it and has watered down the Faith by a revised version of the Nicene Creed. Rather than a book of Common Prayer setting forth the Faith of the Church in a liturgical framework, it is a cafeteria of forms providing a smorgasbord of doctrines from which each worshipper can choose his own religion.

Although not a part of the official actions of Minneapolis, a study-action guide entitled *Struggling With the System: Probing Alternatives*, was published about Convention time by an organization headed by bishops who belong to the ruling clique of the Church. Anybody who will take the trouble to read the book can discover for himself that it is a guide on how to turn your parish organization into a communist cell: to say so is not being paranoid about Communism, but is merely telling the truth. Moreover, the book ties in very well with the apparent objectives of the National Council of Churches and the

World Council of Churches, in which the Church unfortunately has membership and takes an active part.

It should be clear by now that Minneapolis was the logical development of a process that had started long before, and that the Convention of 1976 by no means represents the ultimate goal of the principal movers, but is only a decisive step along the way. Any hope to undo what happened at Minneapolis is as fanciful as trying to turn the clock back over a half century of Church history.

It is no wonder that so many Episcopalians are disillusioned and disaffected — and are searching for an alternative to bowing to the General Convention of 1976.

That alternative became apparent in St. Louis last September. It cannot be stressed too strongly, however, that the St. Louis gathering was not designed to be a constitutional convention for a new ecclesiastical structure (that will come later when newly created dioceses meet together to form a national or regional province), but rather to confront disillusioned and disaffected Churchfolk with the realities of the situation and lay before them alternatives to accepting the decisions of a General Convention which is regarded in some quarters as both authoritative and infallible, but which in fact is neither. It was designed to put before them the challenge to

"choose you this day whom ye will serve" and gave them the opportunity to answer, "As for me and my house, we will serve the Lord" (Joshua 24:15).

[Editors' Note: Single copies of the Affirmation of St. Louis may be obtained by sending a large, stamped, self-addressed envelope to the *FCC Newsletter*, POB 252, Eureka Springs, Arkansas 72632; a booklet containing the opening addresses of the St. Louis Congress is available from the same source for \$1.00 each, including postage (quantity prices available upon request). Make your remittance payable to the Fellowship of Concerned Churchmen.].

## BURIALS

† Luella Kimberley Bernhard, 78, widow, and mother of a priest, and formerly of Pittsfield (Diocese of Western Massachusetts), who for many years was chief tour guide at Hillspeak; from St. James' Church, Eureka Springs, Arkansas.

† David Kirkpatrick Este Bruce, 79, gentleman and diplomat extraordinary; Baltimore-born son of a U. S. Senator, lawyer, and author, whose book on Benjamin Franklin won the Pulitzer Prize in 1918; a Democrat by choice and a lawyer by training who served in Maryland's and later Virginia's House

of Delegates, and from 1940 (after twelve years as a tobacco farmer and a director of some two dozen corporations) a devoted servant of the United States Government, both at home and abroad (under Presidents Truman, Eisenhower, Kennedy, Johnson, Nixon, and Ford) and esteemed chiefly as Ambassador to France, West Germany, Great Britain (there longer than any of his predecessors), China (as Liaison Officer), and NATO, in which posts he was always held in honor and affection — "one of the nation's most gifted and seasoned diplomats"; from St. John's Church, Lafayette Square, Washington, D. C.

† Adeline Trapp Muhlenberg, 89, the first woman to swim the Hellgate channel in New York's East River, pioneer in wearing one-piece bathing suits (she was censured by the Board of Education when she was a teacher for wearing her one-piece suit in the 24-mile race down the Hudson River in which she defeated 24 male swimmers), and reportedly the first woman to graduate in the lifeguard-training course established by the World's Lifesaving Alliance; from Grace Church, Brooklyn Heights (Diocese of Long Island), New York.

† John Wallace Suter, Jr., 87, a priest since 1915, sometime (1944-50) Dean of Washington's Cathedral Church of St. Peter and St. Paul, revered member of the General Convention's Standing Litur-



gical Commission and for almost as long (1942-63) Custodian of the Book of Common Prayer (a position previously held by his father, also a liturgiologist, who had a big hand in the preparation and publication of the unexcelled Book of Common Prayer that came into use on the First Sunday in Advent, 1929), teacher (St. Paul's School, Concord), author, and editor (*The Book of English Collects*); from St. Andrew's Church, Hopkinton, New Hampshire, of which parish for a short space he had been Rector.

† David Preswick Barr, 88, New York-born and -educated Doctor of Medicine, for over fifty years associated with Cornell University Medical College (Professor of Medicine and, after his retirement in 1957, Professor Emeritus), sometime Physician-in-Chief of New York Hospital (earlier he had been Professor of Medicine at Washington University and, at the unprecedented age of 35, Physician-in-Chief of Barnes Hospital, both in St. Louis), Some-time President of the American College of Physicians, who held many other medical posts of prominence, and was an early advocate of clinical research and patient care; from the Church of the Epiphany, New York City.

† Mrs. Richard Derby (baptized Edith Carow), 86, widow of a physician and the second daughter of Theodore Roosevelt (d. 1919), the XXVI President of the United

States (1901-1909) and the first American to win the Nobel Peace Prize (1906, for ending the Russo-Japanese War), and his second wife, the former Edith Kermit Carow, (who out-lived her husband by 29 years); from Christ Church, Oyster Bay, Long Island, not far from Sycamore Hill's twelve acres of woodland which she successfully worked to preserve as a national park for children

† John Pares Craine, 66, a priest (Ohio-born and -educated) since 1936 and VII Bishop of Indianapolis (since 1959); from Christ Cathedral Church, where he had been dean for four years before his consecration as Bishop Coadjutor in 1957.

† Howard Hawks, 81, son of an Indiana paper manufacturer, director of films and developer of movie stars, whose mechanical engineering training (Cornell) attracted him to Hollywood and the fledgling field of film (he began as an assistant property man on a Mary Pickford set in 1917) and enabled him to turn out such masterpieces as *Sergeant York*, *To Have and Have Not*, *Scarface*, and a film version of *Gentlemen Prefer Blondes*, and deal tactfully and successfully with James Cagney, Paul Muni, George Raft, Carole Lombard, Cary Grant, Katharine Hepburn, Rosalind Russell, Marilyn Monroe, John Wayne, Montgomery Clift, Gary Cooper, Lauren Bacall — just about all the

popular stars of the cinema and become one of the most trusted, respected, and money-making film makers of all time; from All Saints' Church, Beverly Hills, in the Diocese of Los Angeles.

† Clifford Arthur Martin, 81, priested in 1921 and consecrated Lord Bishop of Liverpool in 1944, which see he held for 21 years — until his retirement in 1965; in England.

† Sir Charles ("Charlie") Spencer Chaplin, 88, son of an alcoholic father and insane mother, who rose from the darkest of London slums (Lambeth) to become not only a pioneer of USA movie-making but also the comic genius of the century, especially remembered for his role as the "little tramp"; in Switzerland.

† Nellie Tayloe Ross, 101, who became, by election, her deceased husband William Bradford Ross' successor as Governor of Wyoming and the nation's first woman to occupy such an office, and by Franklin D. Roosevelt's appointment, the first woman Director of the United States Mint (1933-1953); long a member of St. Margaret's Parish, Washington, D. C.; from St. Mark's Church, Cheyenne, Wyoming.



*A saint is one who makes goodness attractive.*—A parish bulletin

## AMONG THE MURDERED

I DO NOT think that the Church has stressed enough the Providence of God and the place that it has in the life of every person, and that may be the reason the sense of vocation has been lost. One of the things that frightens me about the present abortion trend, recently espoused legally, even in Italy, is that among the millions being slaughtered scientifically, are souls called into being by God for a purpose. Who knows what they may have become? Perhaps among the murdered is somebody who would have brought the formula for peace to the political world of our century, perhaps a poet, or a musician. Only God knows! I read recently that a Doctor of Medicine, who can handle any wrecked body that is brought into the emergency room, was observing an abortion; because of the technique used by the savage who performed the operation, he saw the instrument shake as the baby fought for its life. While he was wondering who he or she would have been, the obstetrician asked him, "Why do you look so pale?" He replied, "Because I am about to vomit" — which he promptly did, right there on the floor of the delivery room. —A Letter

# A TAD OR SO AGO

WE HEAR a good deal about something called the brotherhood of man, but there is no brotherhood of man unless there is first the fatherhood of God. If God is left out of our thinking, no man is any longer our brother. If God is ignored, every man becomes our competitor, our victim, or our enemy. The devil likes us to talk about brotherhood; he likes us to talk about love; he likes us to talk about peace—for he knows that we can be intoxicated with brotherhood or love or peace, and forget all about God, and wind up in hell. He likes us to talk about respectability, good taste, art, law observance, morality, and helping others, for he knows that if we can keep preoccupied with those matters, we can forget God, and wind up in hell.

The fatherhood of God must underlie all else, and that is why Jesus directed our attention first to God. His law begins, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Our prayers tend to be concerned with ourselves or others, in sickness or trouble, but Jesus taught us to begin our prayer by saying, "Our

Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven." —A parish bulletin and reprinted from ITAD73

FOR the life of me, I cannot reconcile the statements of today's despoilers (that is exactly what they are — despoilers) with the questions which the Church puts to men who are about to be ordained to the priesthood: "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?"

The next Prayer Book question is equally firm: "Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole,

within your Cures, as need shall require, and occasion shall be given?"

More and more we are being told that (1) if a seminary of the Church does not allow freedom of exploration and investigation, (2) that seminary is nothing more than "an indoctrination center designed to turn out well-conditioned products". As for (1), my seminary, at least when I was there, certainly did not restrict private investigation; rather, it encouraged it, and I have reason to believe that it is still doing just that. Come to think of it, I have never heard of one of the Church's seminaries stifling personal inquiries — ever. As for (2) if the seminary is not an indoctrination center and if its job is not to turn out well-conditioned products, why have seminaries?

If the times do not call for, nay, demand, indoctrination and well-conditioned products, I don't know what does. If a man cannot teach the Faith once delivered to the saints, the Church has no business ordaining him priest. Obviously the Church has not been about its business. — Submitted by an examining chaplain and reprinted from IITAD68

THE bishop is the shepherd, the teacher, the intercessor, amidst the flock of Christ. He has before him the pattern of our Lord Himself. He sees day by day Jesus the Good Shepherd, who gave His life for

His flock; Jesus, the bringer of divine truth, who says "everyone that is of the truth hears my voice"; Jesus, who on earth was found a great while before day, praying in a desert place apart, and now lives forever to make intercession for us. As shepherd, the bishop finds it his joyful duty to care especially for his clergy in their care for the parishes, and to bring the means of grace to the people in his own sacramental acts. As teacher the bishop will not necessarily be a man of speculation and research, but one who brings home with clarity and conviction the faith of the Scriptures and the Creeds. As intercessor, he is one who goes apart with God on behalf of his people. Aaron entered the holy of holies with the names of the twelve tribes engraved upon his breastplate. So the bishop lifts his heart to God with the needs, the sins, and the sorrows of his people graven upon it. Thus does he set before him, Christ: shepherd, teacher, priest. — The 100th Archbishop of Canterbury at the enthronement of the V Bishop of Washington (D.C.) and reprinted from ITAD63





## WE RECOMMEND

§ To those genuinely and deeply interested in the Church: A subscription to *New Oxford Review* (\$6.00 per year, \$7.50 outside the U.S.; 6013 Lawton Avenue, Oakland, California 94618), published monthly, except in July and August, by the American Church Union. Its pages contain articles of considerable scholarship as well as up-to-date news on what is happening within the Anglican Communion. In these troubled times in the Church, every Churchman needs as much solid background on issues and happenings as he can muster.

§ For Holy Week reading: A small but excellent and to-the-point book by Cardinal John Wright, *Words in Pain: Meditations on the Last Words of Jesus*, published in revised form by the Ave Maria Press, Notre Dame, Indiana 46566; \$2.95, softback, eighty pages. The meditations are simple, yet profound, and show a deep spirituality ity centered in the victory of the Cross. The book has several photographic illustrations which relate the Cross of Christ with today's suffering world: "We adore thee, O Christ, and we bless thee! Because by thy holy cross thou hast

redeemed the world!" Boston born Cardinal Wright, a patron of arts and letters and a distinguished author himself, was consecrated Auxiliary Bishop of Boston in 1947, later enthroned as I Bishop of Worcester, translated to Pittsburgh, and since 1969 has been a Cardinal Priest of the Holy Roman Church and Prefect of the Sacred Congregation for the Clergy, reportedly in charge of disciplinary matters pertaining to some 270,000 priests.

§ To those who are genuinely interested in preserving the doctrine, discipline, and worship of the Church, as set forth in the noble book of Common Prayer: Writing to one or more members of the Joint Committee on Continuing the Use of the 1928 Prayer Book and letting them know your ideas and wishes: Mr. Ralph Spence, Chairman, 418 West Eighth, Tyler, Texas 75701; The Right Rev'd John A. Baden, 4800 Fillmore Avenue, Alexandria, Virginia 22311; The Right Rev'd Frederick H. Belden, 275 North Main Street, Providence, Rhode Island 02903; The Right Rev'd Matthew Bigliardi, POB 467, Lake Oswego, Oregon 97034; The Rev'd

Edward B. Geyer, Jr., 155 Willys Street, Hartford, Connecticut 06106; The Very Rev'd Edward Kryder, POB 233, Williamsville, New York 14221; Mr. Stuart C. Casper, 5 Pippin Lane, Huntington, New York 11743; Mr. Robert E. McNeilly, Jr., 4405 Herbert Place, Nashville, Tennessee 37215; Mr. Dupuy Bateman, Jr., (a member of the Standing Liturgical Commission), 600 Grant Street (5472), Pittsburgh, Pennsylvania 15219; Mrs. Janet B. Morgan, 22 Snell Street, Amherst, Massachusetts; and Mrs. Charles Wilcox, 550 South Zurich, Tulsa, Oklahoma — one a day for twelve days.

§ That any man who intends to study for the priesthood take all the speech courses he can get when he is in college: he'll get no or little help in his seminary.

§ As at least one solution toward determining what to do with your contributions (particularly, but not necessarily, if you are trapped in an unfaithful parish): Sending off to Boys Home (71 years of service to children), Covington, Virginia 24426, for information on the home's work and asking for a copy of "Boy's Home Guide to Effective Giving". Tuck in a dollar, or better yet two or three or four, to cover the cost of postage.

§ To the parents and, especially, friends of parents of retarded children: Mary Carson's *A Guide for Friends, Neighbors & Relatives of Retarded Children*. Written out

of first-hand experience and with love, the little (64 pages) book records the experiences of a mother of two retarded children and gives insight into their raising that is well removed from the clinician's approach yet observant, objective, and of inestimable value to others faced with the same situation. *Retarded Children* is available, in paper back, from Claretian Publications, 221 West Madison Street, Chicago, Illinois 60606; \$2.45.

§ For newly-formed altar guilds or those in which a little tightening up is needed: Writing to the Diocese of Dallas, POB 64798, Dallas, Texas 75206, and requesting one or more copies of the eighth



edition (just released) of its Altar Guild Manual (price: \$1.75; for 25 or more, \$1.50 each). As with previous editions, the manual is complete, authoritative, illustrated, and indexed — a valuable working tool for the serious altar guild.

§ Your prayers and financial support for the International Seamen's Center at Brownsville, Texas (it had its beginning in 1974 when a priest of the Church and a Protestant minister went aboard a Greek merchant vessel and were told by the Chief Officer that in twenty years of sailing to the United States they were the only clergymen ever to board a ship on which he was

serving). The Center, presently located in a mobile home near the entrance to the port, is in need of a permanent building and all the "fixin's" that will provide visiting seamen from masters to deckhands a homelike atmosphere. (The Cen-

ter's library has been supplied in part by books from Hillspeak's Operation Pass Along.) For further information, write The Port of Brownsville International Seamen's Center, POB 4033, Brownsville, Texas 78520.

## WHEN AND HOW THE ANGLICAN CHURCH

Part III in a series of reprints from a pamphlet of the same name, compiled by Lewis Kirby, edited by Louis Foley, and published by Highlights, Kalamazoo, Michigan

### KING JOHN & MAGNA CARTA

ONE OF the sons of Henry II was John, considered to be one of the worst of English kings: while he was on the throne, a new Archbishop of Canterbury (the Primate of All England) had to be chosen, but the Crown and local Church could not agree on one person, so, to settle the matter, Pope Innocent III chose the learned Stephen Langton and consecrated him at Rome. Because the Pope's action violated the long-established custom that the King should have a voice in such matters, John was indignant and for several years prevented Langton from returning to Canterbury.

The Pope thereupon sought to assert his authority in England: he threatened to remove John from his throne, to release all his subjects from their allegiance to him,

and to call upon the King of France to enforce his decree. King John, who had no stronghold on the loyalty of his subjects, admitted defeat, gave up the struggle with the Pope, and, by way of submission, placed his crown at the feet of the papal legate and took an oath of fealty and homage to the Pope. In so doing he surrendered the kingdom to the Pope and received it back as a vassal of Rome.

The English people were humiliated. At a meeting in St. Paul's Cathedral Church in London, Archbishop Langton presented a charter of liberties which became known as *Magna Carta* or the Great Charter. The first article included the statement: "The Church of England shall be free, and have her rights intact, and liberties uninjured". On 15 June 1215, the bar-

ons assembled in a meadow called Runnymede, near London, and there King John signed the document.

The Pope recognized the attempt to limit his claims to authority, and called the Great Charter a "low, ill-favored, disgraceful compact", declared it null and void, and released everybody from its provisions. Archbishop Langton, however, disregarded the Pope's declarations and ordered English cathedral churches to have a public reading of the charter twice each year. (Since that time all English rulers have been required to subscribe to it on taking the oath of office.)

Even though Langton's appointment was a Roman one, it is clear that in leading the movement for *Magna Carta* and in continuing to support it against the opposition of the Pope, he was acting not as a Roman bishop but as a patriotic Englishman.

#### RESTRAINTS ON AGGRESSION

Meanwhile, Italians, many of them non-resident, were appointed to English benefices, the Pope demanded greatly increased revenues, and other ways were found to drain large resources from England. Finally Parliament passed laws to restrain papal aggressions: one of them, called the Statute of Provisors, was designed to prevent the Pope from making appointments to English benefices, and to

prevent anybody from accepting such papal appointment; another, called the Statute of Praemunire, declared it a crime to make an appeal from English courts to courts of Rome; still another, the Statute of Mortmain ("dead hand") prevented religious houses from acquiring more land without the consent of the Crown, which law was intended to keep the "dead hand" of somebody who had founded a religious establishment, perhaps centuries before, from getting hold of more and more property indefinitely, without obligation — a necessary measure because at one time nearly a third of all the land in England belonged to religious houses, and therefore escaped taxation.

It is a great mistake to think, as many people have done, that the separation of the English Church from Rome was solely the doings of Henry VIII. The more we look into history, the clearer it becomes that a break would have occurred sooner or later, and that Henry's difficulties with Rome just forced the thing to a definite conclusion; the real causes were much deeper than any matrimonial or patrimonial worries of one particular king.

History shows from the beginning that the Church of England held a rather independent attitude toward Rome, even under the rule of very definitely Romanist kings, such as William the Conqueror.



We may remember also the independent spirit of Archbishop Langton, who had been appointed by Rome, but who nevertheless opposed the Pope by the drafting of *Magna Carta*. All along the English Church had been resisting Rome whenever it seemed that the Pope claimed too much power. (There may be some connection between that traditional English attitude and the deep desire for liberty which down to the present time the Western nations have so often shown.)

As Roman claims increased, people in England, as elsewhere, lost much of the respect which they had once had for the Papacy: it was well known that for many years conditions in Rome had often been corrupt. A great deal of bitterness was caused by the torture and execution of thousands of so-called heretics; whether the victims were right or wrong in their beliefs, the treatment they received would not be called Christian, and many were convinced that they were suffering as martyrs for the cause of true religion.

The spirit of revolt grew in other lands, especially where there was leadership, and all of northern Europe was being aroused by reformers such as Martin Luther. In later years nearly all of Scotland,

influenced by the teachings of John Knox, rejected the Roman claims.

Off and on the relations of England with the Papacy had been strained almost to the breaking point, but the Churchmen of England were not so violent in their reaction as those on the Continent, who were striving for reformation, probably because they had never been quite so thoroughly subjected to Rome. At any rate the English had no intention of starting up a new Church: they desired to reform the same Church that they had had through the centuries.

#### HENRY VIII

As a boy of eighteen, Henry married the Spanish princess, Catherine, the widow of his elder brother, who was eight years older. It was a "marriage of state", arranged to establish a political alliance with Spain and was quite in line with the traditions of royal marriages in most countries and was not looked upon as a private love affair, but was something to be decided according to national interests.

Nowadays there is no legal or moral objection whatever to a man's marrying his brother's widow, but in Henry's time such a

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*The trouble with man is two-fold: he cannot learn truths which are too complicated; he forgets truths which are too simple. — A parish bulletin*

marriage was held by the Church to be within the circle of forbidden relationships: in Henry's case the marriage was allowed papal dispensation — it was nothing extraordinary, for exceptions to rules could always be managed for reasons of state.

In ten years, seven children were born to Henry and Catherine, but six of them died in infancy: the one daughter who survived, Mary Tudor, was later to be known as "Bloody Mary". Like most kings, however, Henry desired a son to inherit his throne, and believed he might have a son with another wife — one not of forbidden status, and therefore applied to the Pope for an annulment of his marriage to Catherine.

In those days, special dispensations or annulments of marriages were commonly obtained with no great difficulty, and persons of wealth or rank were usually able to have one arranged without any great trouble. In such matters, Rome was reputed to be scandalously lax at times, and historians tell us that lawyers at Rome gained considerable revenue by obtaining marriage annulments for people who could afford them. In any case, Henry was asking only for something that other kings had easily obtained. A few years earlier, Louis XII of France secured an annulment of his marriage to Jeanne of Valois, whom Roman scholars called "an unjustly repu-

diated wife and queen". Henry thought that he would have very little difficulty in getting the desired annulment, but international politics would not have it so; Henry's Catherine was the aunt of Charles V, who was not only King of Spain but Emperor of the Holy Roman Empire, ruler of the Netherlands, Naples, Sicily, and Sardinia, and in temporal control of Rome. The Pope could not afford to offend him by removing his aunt from her royal position, but at the same time he did not wish to disturb his relations with Henry and the matter was left unsettled for several years. Pope Clement VII died and was succeeded by Paul III, who eventually prepared the bull of excommunication against Henry. *The Catholic Encyclopedia* acknowledges that Clement VII was an illegitimate son in the powerful Medici family, and that Paul III was the father of illegitimate children. There is no doubt that Henry was a man of loose morals, but the *Encyclopedia* speaks of him as not being notably immoral in comparison with other monarchs of his time. Henry waited seven years for a papal decree, and decided that he had had enough. He got from English and continental universities a number of opinions favorable to an annulment of his marriage. He asked the Convocation of the English Church to acknowledge him as its supreme head: that was done but added

were the words, "insofar as the law of Christ will allow". Soon came along a resolution that "the bishop of Rome hath by Scripture no greater authority in England than any other foreign bishop." The denying of papal claims to authority in England naturally meant breaking away from Rome. Thomas Cranmer, Archbishop of Canterbury, on the grounds that it was not in keeping with divine law, declared that Henry's marriage to his sister-in-law was null and void from the beginning.

After the Church of England severed its connection with Rome, it continued its religious customs and manner much the same as before. It kept all of its bishops except one, and kept its priests and deacons. Its ministry and sacra-

ments were not altered in any essential manner. The people kept on going to the same parish churches, and heard the service in Latin as before. The manner of Christ's presence in the Eucharist was still defined in the same way it had been since the Middle Ages. Priests who had taken vows of celibacy were still forbidden to marry. Like the Eastern Orthodox Church, which had broken off its relations with Rome in 1054, the Church of England did nothing to violate its original historic character of continuity. It regained the independence it had enjoyed before the Norman Conquest of 1066; its complete submission to Rome was hardly so long as its previous independence.

*(To be continued)*

## ACCORDING TO—

- A U. S. Census Bureau report: Nearly two million American couples share the same living quarters, unrelated and without benefit of marriage; since 1970 the number of households made up of unrelated men and women has almost doubled; among women in their twenties today, forty per cent can expect their first marriage to end in divorce; and only 51 per cent of all pregnancies in 1975 resulted in

legitimate births — about ten per cent ended in out-of-wedlock births, twenty per cent in induced abortion, and twenty per cent in spontaneous abortions or miscarriages.

- The Constitution and By-Laws of the American Guild of Organists: The proper appellation for the head of a committee is Chairman. For those members who wonder whether AGO terminology should

be changed in these days of equal rights, the following resolution passed by the 20th Convention of Parliamentarians will be of interest:

"Whereas, Parliamentary Law has a language all its own; and

"Whereas, in olden times the one presiding was the only person provided with a chair, while others sat on benches, he was called the Chairman; and

"Whereas, no parliamentary law authority or dictionary recognizes the word Chairperson; and

"Whereas, since time immemorial the term 'Mister Chairman' or 'Madam Chairman', has always been employed to differentiate between sexes; and

"Whereas, further effort toward sex differentiation is redundant and contrived; now, therefore, be it

"RESOLVED that organizations and parliamentarians of the National Association of Parliamentarians must use the term Chairman instead of Chairperson, and be it further

"RESOLVED that all NAP members should habitually stress the principle that the word Chairman belongs to the title of the office the same as the title President or Secretary."

• A parish priest in Texas: Seminaries are the source of our seed stock of the ministry. If they do the job that is outlined in the Church's canons, we get good priests; even if they do a bad or indifferent job, a

few of the men rise above their seminary's limitations and, by God's grace, turn out to be excellent parish priests, but if the seminaries do not do a good job some worthwhile men are not only cheated out of three years of their lives, but the whole Church is robbed.

• A consultant to the Church Pension Fund: Just about every U.S.A. will is out of date since a new tax law went into effect last June. Ask your lawyer to update your will — and don't forget the Church.

• A parish bulletin: The priest's primary work is not done in people's living rooms, but...at the altar. Anybody can sit in living rooms and talk, but we must have a priest to stand at the altar and lead us in worshipping God.

• A New Jersey priest: I returned from the Congress in St. Louis with a mixed feeling of sadness and gladness. Sad to realize that the meeting had to be held in the first place, and glad that, at last, issues were out in the open. ...I think what most impressed me was the compassion and unity of spirit observed during the meetings, and the lack of vindictiveness or cant.

• Malcolm Muggeridge, British writer and eminent lay Christian apologist: [The] whole stupendous effort in blood and tears to condition men to a wholly terrestrial existence has been a total fiasco.



# APOSTLE TO THE WILDERNESS

JAMES Lloyd Breck was born near Philadelphia, 27 June 1818, and spent his life in untiring devotion to the Church. He had a consuming passion for missionary work and education, and is deservedly known as the "Apostle to the Wilderness".

Breck was introduced to the Catholic Movement by William Augustus Muhlenberg who had founded an academy at Flushing, New York. While at General Seminary, Breck answered the appeal of another great missionary, Jackson Kemper, First Missionary Bishop in the United States, who had returned from the new territories of the Northwest to seek volunteers to work among the Indians. With two other priests, Breck set off in 1841 for Wisconsin where that zealous band estab-

lished Nashotah seminary along the lines of a monastic community, and built the chapel and school rooms with their own hands. When plans for reestablishing a monastic community did not succeed, Breck left Wisconsin to work with the Indians in the wilds of Minnesota.

A man of great stature and commanding personality, capable of doing his forty miles a day on foot over forest trails, dressed invariably in the full clerical attire of the time, Breck made a great impression on his new converts. During his five years among the Chippewas he opened educational, agricultural, and missionary centers. Later, moving to Faribault, Minnesota, Breck either founded or prepared the way for the cathedral church, the Seabury Divinity

*For James Lloyd Breck, Priest and Missionary.*

ALMIGHTY and everlasting God, we thank thee for thy servant James Lloyd Breck, whom thou didst call to minister thy Word and Sacraments to the people of the Northwest: Raise up, we pray thee, in this and every land, more heralds and evangelists of thy kingdom, and faithful stewards of thy Mysteries, that thy Church may make known the immeasurable riches of our Saviour Jesus Christ, who with thee and the Holy Ghost liveth and reigneth one God, now and for ever. *Amen.*

School, and several centers of learning for the underprivileged. By nature a pioneer, Breck went farther west, to California, in 1867, settling in Benicia, not far from San Francisco, where he followed his usual plan of founding a theological seminary and schools for boys and girls. Before he had sufficient time to establish his latest work on an enduring basis, Breck died at 58, prematurely worn out by his incessant toil. He is commemorated by the Church on the day of his death, 2 April. —From various sources



## EXTRA POWER

WHEN I was a little boy, I frequently rode to Vermont with my grandfather, a stonecutter, in an old Mack truck to purchase giant slabs of granite from the Vermont quarries. On the way back, the truck, struggling under the excessive load, frequently had to be shifted to low gear in order to make it over the hills. Lent is not unlike that old Mack truck in low gear because we downshift our lives to gain extra spiritual power. The frivolous is put aside in order to have more time for contemplation, meditation, and prayer — thereby tapping God's great power. —A parish priest in Massachusetts

*The entire supply of paper turned out in a year of seventeenth-century England would not have been enough to print a single Sunday edition of our USA metropolitan newspapers. —In Transit*



**A Prayer for Bishops, Priests, and Deacons.**



**ALMIGHTY God,**  
who makest us both  
to will and do of thy

good pleasure; Give to all men in holy orders grace to fulfill their sacred vows and promises, that they may be faithful ministers of thy holy Word and Sacraments, and wholesome examples to the people committed to their charge, so that in thy good time they may be joined with all thy saints in glory everlasting; through Jesus Christ our Lord. Amen.

*The winter 1977 bookmark (slightly reduced); black text with initial letter in "Hillspeak" purple on off-white stock. Rate: 50c for a packet of 25; postage and handling included when remittance accompanies order. Please ask for bookmark 77-D and send your request to The Anglican Digest, Hillspeak, Eureka Springs, Arkansas 72632.*

## BY WILL AND DEED

☆ The University of the South received recently \$20,000 for the installation of fire alarms in university dormitories from the New York-based Charles M. and Mary D. Grant Foundation, established in 1967 with some \$2.5 million.

☆ Mrs. Wilbur (Ione) Osgood, who despite crippling arthritis was a faithful worshipper on Sundays, and at least once during the week, in the Church of the Ascension, Atlantic City, in the Diocese of New Jersey, for the five years preceding her death, bequeathed \$30,000 to that parish; \$20,000 to the All Saints' Sisters of the Poor (of which Community she was an Associate) in Catonsville, Maryland; \$17,000 in personal bequests; \$5,000 to *The Anglican Digest* (a "good little magazine"); and the residue (between \$20,000 and \$25,000) to Nashotah House, the Church's seminary in Nashotah, Wisconsin.

☆ From an anonymous donor the Diocese of Arkansas has received \$10,000 in bank stock for its Permanent Episcopate fund (founded in 1863 by the III Bishop of Arkansas).

☆ Christ Church (in which church he was ordained to the priesthood in 1915), Delavan, in the Diocese of Milwaukee, is the recipient of a

bequest of \$18,000 in local bank stock from the IV Bishop of Fond du Lac (1933-1956), the late Harwood Sturtevant, who was consecrated Coadjutor in 1929, and who died 16 April 1977.



## BISHOPS

NOTHING must endanger the episcopate. In all times, some bishops have been mistaken, sinful, or indifferent, and even today we have bishops who not only fail to teach and defend the faith but who undermine its very foundations. We also have seen attempts, both deliberate and thoughtless, to whittle away the sacred authority of bishops and give bits and pieces of it to priests and laymen. In the office of bishop, a successor to the holy apostles, lies our strength, our unity, the preservation of Christian faith, our human link with God. St. Louis [the Congress of Concerned Churchmen] called upon us to see that nothing be allowed to weaken or destroy that office — neither false nor weak bishops, nor unthinking man-pleasers. — A parish priest in Pennsylvania

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*Wouldn't it be nice to have some movies rated "E" — for entertainment! — A parish bulletin*

## ANOTHER "SCREWTAPE" LETTER

(With apologies to the late C. S. Lewis)

MY DEAR Wormwood, I am very pleased with your success at the great Minneapolis Convention: you and your colleagues have made much progress toward weakening that sect; their decision to follow your plan will be recorded as a red-letter day in our long effort.

How you were able to get them to abandon their ties with the Church's tradition, I will never know. Indeed you must have received invaluable assistance from many of their priests and bishops as well as laymen (or laypersons, as we have encouraged them to say). Our plot to have their seminaries stress anthropology rather than theology, and form and interpersonal skills rather than proper, priestly responsibilities has undoubtedly played a major role in their willingness to go along with your scheme. Give them enough rope and they will hang themselves, as the proverb goes. Once they had lost touch with the Church's past, you had it easy.

Yet I am greatly impressed with your *modus operandi*. You are a genius, my dear nephew! Not only did you cultivate the proper spirit-

ual and mental attitudes but you also made use of societal and political pressures to wear down those whom you could not take in at first. Your seeing through those improper ordinations several years ago gave us the leverage we needed to win the day. It was a close vote (an inch is as good as a mile, says the proverb), but victory was ours. The Prayer Book decision was icing on the cake. Together their blunders will result in irreconcilable animosity at least and complete schism at best.

Since we must get our proposals approved at the next Convention, I want to make the following suggestions for your future course of action.

First, have those who so vocally supported our plan before the Convention now call for unity and reconciliation. Former nonconformists calling for peaceful conformity will rub salt in the wounds of our opposition as well as deceive the rubbers into believing they are right.

Second, encourage our supporters to be just as vehement in their intolerance of the opposition.

*Let's face it: if you kicked the person who caused most of your trouble, you couldn't sit down for a month.* — A parish bulletin (Colorado)



suggested compromises as they were in their cry for tolerance earlier. The upshot will be that while they call for reconciliation, there can be none except on our terms.

Third, help our side to form cogent arguments in support of our plan. The following syllogism will prove intrinsic in our case: All human institutions ought to conform to current human values; the Church is a human institution; therefore, the Church ought to conform to current human values. No one will give a second thought to the second premise.

Finally, continue to bring social and political pressures to bear on them. In this day and age few can stand up to those forces.

Even if we fail to get the vote at the next Convention, we will have stirred up so much controversy that they may never recover. I am confident, however, that our ranks will increase as time passes. As Caesar said, we must divide and conquer. The division has been completed. Now on with the conquest!

Wishing you a productive holiday season, I remain

Your affectionate uncle,

Screwtape

[Editors' Note: Letters to Wormwood are delivered mysteriously, deviously, and, obviously, devilishly. The foregoing simply appeared on the editorial desk one dismal, dark, dank morning.]

## QUARTER WATCH



The American Church Union's 1977 Keble Award "in recognition of distinguished service to God and the Church" was given to Mrs. Dorothy A. Faber, Editor of *The Christian Challenge*.

¶Our thanks to several alert TAD readers who have told us that the little piece RESOLUTION, appearing on page 34 of IVTAD77, is a poem by Grace Noel Crowell who wrote for *Good Housekeeping*.

¶The Matthew George Henry Diocesan Center, in the See City of Asheville, a new diocesan office building, was recently dedicated to the memory of the Diocese of Western North Carolina's III Bishop (1948-1975).

¶Found in a book sent to Operation Pass Along recently: a letter mailed from Minneapolis to a priest in Kansas City; the cancelled date on the envelope was 1 March 1916; the postage stamp cost two cents.

¶Last year, the Church Pension Fund marked its sixtieth anniversary with assets of \$331 million, and benefits now being paid out of more than \$1 million a month, for a total since the beginning in 1917, of over \$185 million.

¶The Archbishop of the West Indies told the annual Synod of the Diocese of Guyana that women ordained as priests in other parts of

the world will have no recognition in Guyana or other dioceses in the Province of the West Indies until the issues are debated in 1979; he called the Canadian and American move to ordain women a disturbance to the unity of North American Churches.

¶A twelve-apartment wing of the Diocese of Oklahoma's superb St. Simeon's Home (for the elderly) in Tulsa was recently dedicated by the Suffragan Bishop of that Diocese.

¶In England a small church has a tall candle beside every pew: as a family enters the pew for Evening Prayer, its candle is lit; the more families present, the brighter the church.

¶The ten-volume work by the Rev'd Francis J. Hall on Dogmatic Theology continues to be available to all Episcopal Church seminarians and at no cost. Reprinted by American Church Publications, the "Anglican Summa of Doctrine" presents Anglican beliefs as set forth in the Bible, the Book of Common Prayer, and other formularies. Seminarians are urged to write on their seminary's letterhead to A. C. U., 6013 Lawton Avenue, Oakland, California 94618. Others may purchase copies at \$3.00 each, or \$27.00 per set, plus 50 cents for postage and handling for each order.

¶Walter Roland Foster, 52, a priest since 1950 and, since 1973 IX Dean of the 160-year-old General Theological Seminary,

New York City, has resigned that office, effective 30 June 1978, but will remain at GTS as Professor of Church History, in much the same position that he held twenty years earlier at Nashotah House.

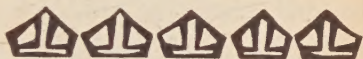
¶On the Monday after Advent I, ground was broken for the Diocese of Milwaukee's new 194-apartment, ten-story St. John's Home (for the elderly) in the See City; in addition to the apartments will be nursing-care accommodations for 96 patients, a third-floor dining room, a library, a lounge, and a chapel. The \$10 million structure is scheduled for completion in mid-1979.

¶The 101st Archbishop of Canterbury has announced that the next Lambeth Conference will be at Canterbury, England, in August, 1978; the first time that the Conference will have been held outside London. The Lambeth Conferences (held every ten years) are assemblies of the bishops of the entire Anglican Communion (bishops of the Holy Catholic and Apostolic Church in Communion with the See of Canterbury) meeting under the presidency of the Archbishop of Canterbury. They originated from a request by the synod of the Anglican Church of Canada, held in 1865, to convoke a council to contradict the heretical theology of the Right Rev'd John William Colenso, Bishop of Natal who had written numerous books that rejected eternal punishment



traditional sacramental theology, and the enduring worth of the Pentateuch (the first five books of the Old Testament) and the Book of Joshua. Although the idea of a council authorized to define doctrine was not accepted, the first conference, with 76 bishops present, was held in 1867, at Lambeth Palace, the London residence of the Archbishop of Canterbury. One of the most significant legacies of the 1888 Conference is the *Lambeth Quadrilateral*, which sets forth the essentials of a united Christian Church, as well as the faith and doctrine which binds the Anglican Communion together. Another important Conference, that of 1920, with 252 bishops present, sent to all the heads of the Christian communities throughout the world an "Appeal to All Christian People" for reunion. The resolutions of the forthcoming Conference, as of those of previous

Conferences, are not binding; they are, however, significant expressions of the opinion and faith of the assembled episcopate.



¶ Ian Wotton Allnutt Shevill, 59, a priest since 1941, consecrated Bishop of North Queensland in 1953 (at the time the youngest diocesan in Australia), Secretary of the Society for the Propagation of the Gospel (1970-1973), and, since 1973, Bishop of Newcastle in the Province of New South Wales, has retired because of ill health.

¶ In Christ Church Cathedral, Hartford, on the Feast of St. Elizabeth of Hungary, Morgan Porteous, 60, a priest since 1944 and consecrated Suffragan Bishop in 1971 and elected Coadjutor in 1976, whose ministry has been confined to his native state, was

#### NOTE

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clip and mail—

enthroned as X Bishop of Connecticut in succession to Joseph Warren Hutchens, 67, retired.

¶On All Hallows' Eve and in the Cathedral Church of the Holy Trinity, Allen Goodings, a priest since 1959 and consecrated Bishop Coadjutor on Trinity XV, was enthroned as Bishop of Quebec in apostolic succession to Timothy John Matthews, retired.

¶On the Saturday before Trinity XIV, Edward Witker Jones, 48, a priest since 1955, and most recently Rector of St. James' Parish, Lancaster, in the Diocese of Central Pennsylvania, was consecrated Bishop Coadjutor of Indianapolis in eventual apostolic succession to the late John Pares Craine, 66.

¶On the Wednesday after Advent II, Robert William Dann, a priest since 1946, and consecrated Bishop Coadjutor of Melbourne in 1969, was enthroned as Archbishop of Melbourne, and Metropolitan of

the Province of Victoria and Primate of Australia, in succession to Frank Woods, retired.

~~crosses~~

¶Consecrated in Denver, Colorado, for the Anglican Church in North America, on 28 January, the Feast of St. Thomas Aquinas, Dominican, theologian, and Doctor of the Western Church: Charles Dale David Doren, a priest since 1944 and retired Rector of St. Paul's, Mount Lebanon, Pennsylvania, for the Diocese of the Midwest; James Orin Mote, a priest since 1952, and Rector of St. Mary's, Denver, for the Diocese of the Holy Trinity; Robert Sherwood Morse, a priest since 1951, and Rector of St. Peter's, Oakland, for the Diocese of Christ the King; and Peter Francis Watterson, a priest since 1955 and Rector of the Church of the Holy Spirit, for the Diocese of the Southeastern United States.

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